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GLANCES

OVER THE

FIELD OF FAITH AND REASON:

OR

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CHRISTIANITY IN ITS IDEA AND

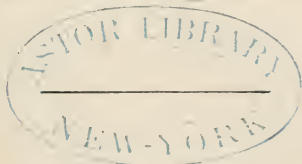
DEVELOPMENT:

ITS CONNECTION WITH

HUMAN PROGRESS AND UNITY.

BY

REV. R. K. ASHLEY.



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TO MY FATHER,

REV. W. W. ASHLEY,

THE FOLLOWING PAGES ARE RESPECTFULLY DEDI-

CATED, AS A TOKEN OF FILIAL

LOVE AND ESTEEM.

P R E F A C E .

THE following work is not an attempt to erect a system. It is an effort to elucidate an idea, and substantiate doctrines already propounded, yet which are daily attacked, both by men of skill and those lacking knowledge. It has seemed to our mind, that too many of those that reject the bible imagine that the idea God is only found on its pages, and that religion is only a web woven by the writers of the sacred canon, to conceal truth and darken counsel. But religion, we think, is not merely of the bible. The idea God has been in all time past, and upon this the bible stands. The form and spirit of christianity are in harmony with all of man's real needs ; and as a system it is based upon an idea fundamental in all religions. But in the New Testament that idea is only pure because the Word of God revealed it, and in the Old Testament is only clear because inspiration also unfolded. In these forms they are the world's salvation.

If truth is advanced by our humble labors we

shall rejoice. We have endeavored to express it as it is in Christ Jesus, and in reason, and in history—not merely so as to prove a creed.

The cross itself has no fixed spot, and the Saviour invites all men near. That prejudice can be wholly removed from the mind, is doubtless possible, yet too few are in a state so sane and salutary : yet we wish that reason ruled men more, and passion less : sometimes zeal is mistaken for wrath, and anger again for zeal.

The subject treated of in each chapter is given in as condensed a manner as possible, though on some themes it was pleasant to dwell. Some portions of the book have been composed and revised when the body was enfeebled, yet hope has cheered, when ill health would made us to despond.

We have felt that faith and reason were united in the christian system, and that they, in union, were to perfect man. Faith and reason belong in man ; both of which point up to God, and cry behold !

That all we have said will be accepted is not probable, yet that some will read and be profited we desire ; though we promise no dainties. It is pleasant to meditate upon the holy and divine, and worth our while to search for the truth as for hidden treasure.

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INTRODUCTION.

ONE tendency of the present is to seek the brilliant instead of the substantial. By multitudes the noblest portion of our nature is forgotten, or suffered to be absorbed by business or the pleasures of the present hour: so that scarce a retrospect is thrown upon the past, or one pleasing anticipation indulged in reference to the future. Too few pause to inquire their own or the destiny of man. The great elements of our common nature are sunk in sensualism, or displaced from their proper position, by the impotent hand of present expediency. The mind is sought and fed only for gain and divertisement. The objects contemplated are without man, while the phenomena of his inner life are left unexplored.

While we need to study objects appearing along the high-way of life, we equally ought, for our ultimate good, to attend to those truths belonging to our spiritual nature, and which are connected with immortality. While we look beyond our-

selves, and admire creatures, or phenomena, we should turn an eye inwardly, and behold the majesty, yet the weakness, of our moral being. Nothing beyond man—but God—is so marvellous. He is fearfully and wonderfully made. His grandeur is in his soul—his majesty in his destiny.

The great doctrines of christianity treat of man as he was, as he is, as he shall be. Its appeals are made to his consciousness, and its truths presented to his faith—yes to his reason. The bible contains great and primitive truths. They are also eternal. The scriptures are a glass to man, and therein he beholds himself. The word of God sheds the light of life—and christianity is bread from heaven. It is regarded by some, however, as a mere nominality, while others press it to the extreme of mysticism. In some it is a dream, in others an ornament. Possessing as it does and teaching man holy and eternal truths—also directing him to the means of endless enjoyment—it should be well studied. Nor should it be dismissed with a sneer, neither with levity embraced. Too many of those having membership in religious bodies are ignorant of the fundamental doctrines of the system they embrace; and frequently appear as though they were not seeking the true but the ornate and expedient. They hear truth but do not digest it; have bibles yet do not read them; possessing the name, but denying the power of godliness. Rarely is their religion a theme for contemplation, never one of conversation.

We witness, at the present day, many defections from the truth, and perceive that skeptics even breed in pulpits, for which we can account by a glance at the superficial knowledge which, respecting the bible, in many instances, abounds. And this lack of knowledge arises from a love for novelty. The new is taken and the old rejected. Novelty forgets *the Christ*, and smiles at the credulity of the apostles—religion becomes a time-server, and those embracing it wax worse and worse. Not that true christianity is losing, but spurious systems are pretending to her honors and duping the souls which she might save. Error, on this account, is assuming unique forms, and shooting its missiles at the truth from the trenches of apostacy. The spirit also of the opposition proceeding from those once professing the truth is bitter, and almost without exception it employs the weapons of railery. This is not the noble part, yet against some is the effectual, doing what arguments could not effect, and destroying whom it could not redeem.

Skepticism is becoming popularized, and conceits are usurping the place of truth. Religion needs to be studied and expanded. Truth ought to go forth and in a form simple yet sedate. What is needed is piety. To render it efficient there must be in it knowledge and zeal. Skepticism ought to be met by the truth, and the truth is the only weapon by which it can be destroyed. With the scriptures before us both and the his-

tory of man in our hands, we would say to the denier, come let us reason together. But in our discourse let us seek the truth, not quibble—talk logic, not paradox.

We must begin at first principles and examine facts, must cast off bigotry, and be liberal—must respect our reasons, find the right, and follow the true. To wink at the bible does not falsify it, and a few dark sayings or current phrases do not bespeak victory or wisdom. Religion and atheism may mutually defy each other, but merely showing the teeth is no way to win. It is highly absurd to ridicule facts or to laugh at that which reason pronounces sublime. Every matter should be tried, and he who sneers at a theory without proving it, is himself the unwise. We all have time enough to examine, and our moments can be no better employed than in seeking the beautiful and true. In some regions one lone flower is worthy of a day's seeking, and religion, if it be true, will more than repay the pursuit of a life time.

The present school of skeptics, it seems to our mind, is not addicted to logic, and imagines too much that noise and raillery will overturn the faith of ages, and blot out the history of the soul. But nothing is proved by noise, nor do itinerant harangues show that *therefore* religion is false. Opposition to the right may show a love of the wrong, and a sneer at christian virtue indicate that the scorner delights in anti-christian vices.

It would be easy to call an infidel a fool, and equally so to boast over our own magnanimity, but this would not convince mankind of error, or prove that we were righteous.

Much of the "boast made by the rejectors of the bible is that they labor for reform." Perhaps they speak truly. But if so, they have come to the hour of travail and are not able to bring forth. They may desire reform, but mere desire will not complete. Reform must begin by system, and in itself must include principles. Men mistake in this matter. They frequently suppose, that they can shoot at a venture and destroy all the error existing with one arrow, and they go forth on their mission of demolition with all in their bow but none in their quiver. When we look for them, therefore, to bring forth something having life and giving promise of future usefulness, they only send wind, or shoot again their random arrow as a poor fugitive from a twanging bow.

The present needs reform. Both church and state ought to be purged. The work must, in the religious world, be undertaken on the principles of the bible. The cure for great evils is the presentation of great truths, is the instilling of genuine principles. Society needs a basis: and if this be overlooked by any agitator, all his efforts will tend to anarchy and wickedness.

The remedy for slavery is the gospel in its purity, and the panacea for church diseases is the word of God in its purity. We believe in reform

properly understood and conducted, since Christ and his apostles were given to the work, but mere braying at iniquity will not convince the sinner. Observation should teach us that we are not always right, and every man should ponder his way before he ventures to step. Prudence is a rare virtue, and whoever finds it finds a good thing.

Every great movement designed to affect man, in the aggregate, must agree with humanity. Violence cannot be done to any of our leading forces without exciting our suspicion and producing opposition. An extreme radicalism tends, therefore, to push us to extreme conservatism, and indeed so is it *vice versa*.

Christ has elucidated some of the sublimest principles and elaborated the truest and most ennobling doctrines. He was the Great Reformer. He presented the real progressive principle, and the means by which alone harmony can be secured to the world. Viewed as a philosophy christianity is great, as a religion is sublime. We would not divest it of its practical character, but in connection seize, if possible, its prominent and noblest ideas, and hold them for the contemplation of this world's wisdom. The truest philosophy resides in the New Testament, since it gives man the only solution of the mystery which everywhere surrounds him. And if in this man is not rightly estimated—if it fails to give him beauty, or to work out the problem of his destiny, then all philosophy must give up the ghost, and the sum of

human history be declared a riddle. The coming forth of man and the progress of human society is only explainable in the light of revelation.

So far also as the moral needs of mankind are concerned christianity satisfies them to an extent beyond that of any other system, and seems indeed as if her whole superstructure was based upon the experience of the world.

We are not afraid to have the tests of philosophy and history applied to the bible—to have it pass through the crucible of science, feeling assured that it will emerge from every ordeal homogeneous and indestructible. Indeed the tentative method has been well applied to the scriptures—to the religion of Christ, and to his church, yet every experiment has only served to confirm them and unfold more of their benefits and grandeur. The bible does not abide as a rock, nor its truth expand because unopposed or on account of feeble attacks from impuissant minds, for the strong have been seen opposing them, yet they live because true, energetic, and helped by their divine author. History evinces the power of the gospel—and the record of the present shows that Christ has, by his truth, almost spanned the world.

The work effected by the christian religion has been for the general good, though its principles have been frequently abused. But a candid mind will discriminate between its uses and abuses. Beside it must be borne in mind, that Christ came to save sinners, and that his truth

was deposited among unholy people. It was not designed to work immediate perfectment for the world. It was a force designed to follow the order of causation. And this it has done—this it continues to do.

The civilization of the present hour must show that Jesus has blessed the world. Its best behests, however, are not the exoteric. It has been a life-giving power in the soul of millions. Its brightest ornaments are in heaven—its trophies circle the throne of God. Its praises are sung by shining throngs. We cannot lift the veil concealing the better land, but the saved know its power and tell of its wonders. We hope to tell the story for a time to come, and then repeat it in heaven.

CHAPTER I.

THEISM.—ATHEISM.

Christian Theism. General idea of it. Christ. Human Law. Divine Law.
Aristotle. Man underrated. True estimate of Christ.

It is a great achievement, in philosophy, to reject at once a blind credulity and an impudent skepticism. A mind to accomplish this work needs to be eminently sedate and rational; one that investigates, that loves truth, and is ruled by candor.

In most instances, however, men are more or less governed by prejudice, and especially does this appear in religious and philosophical discussion. The advocate of Theism is apt to be contracted in his views also, and dogmatic, while the Atheist, true to his habit, manifests his particular bias in sneers and laughter.

It is much more easy, however, to ridicule than to reason, to deny than to disprove, and words are also most profuse where logic is least apparent. Mere cavil does not overturn a proposition, nor does a bare assertion prove it. The truth or falsity can only be presented by demonstration or evolved

tempt a bolder flight, on fancied freedom, into the realm of truer philosophy ; yet it retires before a bold and consistent theism, grows powerless at the feet of faith, showing that sarcasm cannot destroy, or cavil annihilate, the truth of the doctrine they oppose.

The desire of a candid mind is to discover truth and expose error, receiving the true wherever found, and rejecting the evidently false, however dear. Truth is truth wherever it may exist, and as such should be acknowledged. A dogma does not become false because written in the Shasters or the Koran ; nor does error become worth our assent when found in the decrees of Christian Synods, nor entitled to veneration because sanctioned by the faith of centuries. In our reasonings we should not permit prejudice to mingle, nor suffer interest to direct, but divesting ourselves of passion and haste, we should steadily look upon all presented for our reception, nor yield or refuse assent until the understanding is clear and the reason satisfied. We should not be ruled by popular faith, even, nor reject that which controverts the creed of history until all is tested. Men who were may have erred, and those who now live may find the truth and discover error.

The true philosopher will stand to his doctrine or theory, whether it be materialism, theism, faith, or spiritualism, regardless of popular opinion until assured that he errs. But the mere philosopher is not infallible ; he may embrace falsehood and

dream folly ; and a man should not yield his faith to a man, or suspend his reason to become popular. The customs of masses cannot usually change the temper of true philosophy nor enslave the votaries of true religion. In both conviction is deep ; there is power in their reason, a self-life and individuality, and a consciousness that brooks no human vassalage, and that yields to no compromise. They behold a light and pursue it,—sometimes along the plain of common sense and thought, again in the deep cells of the abstruse, then in the shadows of the mythical, and again amid the gleamings of the empyreal. We hear their souls, deep toned, calling to matter, to spirit, crying from the bowels of the deep, from the grave, or imploring light in the presence of the Supreme. True philosophy indeed seeks truth everywhere, looking for it in the sand, in the sun, in the coral, in the comet, in the moth, the angelic, having her home both in the sphere of the seen and invisible.

In many instances truth lies in a state of amorphous, among dark chaotic elements, requiring to be shapen by organic power, and started on its mission of light. There ever has been need of leading minds to penetrate the masses, to find the elements of their faith and consciousness, to classify and teach, so that man may learn what is in himself and infer by the secrets of his own personality the existence of a higher and holier.

Man in his investigations makes no truth, only discovers it, and hence when we find out man to

perfection, we only learn what facts God, the author of his being, has written upon it. But the sinful man is not disposed to search himself, nor is the common mind inclined to dare investigation in the hidden mysteries of its own spiritualism; and but few have sufficient boldness to reveal what is novel, or assume a position different from the multitude. Novelty usually excites tumult and persecution, though frequently resulting in capturing the faith of those rejecting it. The man, the philosopher, the holy, especially, who is convinced that his doctrine or his faith is true, who loves his own self-life, will brave the insults of popular prejudice, calmly expose himself to danger, to death, to torture, and continue wrapt in the light of his own reason, in the mystic, in the seen, or be sublimely lost in the wonders of the infinitely spiritual.

We love to behold the spirit which dare step outside the beaten way for truth, that can remain alone with itself in the light of life, or that can range into the unexplored in search of the more beautiful and the more secure. It is a cheering and sublime sight to behold the pure soul pushing through multitudes back to a primitive, but forsaken truth, or true to its own earnest nature winging off to distant prospects, to seek in their light a more perfect foundation. We know that such a spirit is earnest, possesses individuality deeply marked, has a fountain of truthfulness, a well of spirituality in itself, that its object is the

right, the God-like, the eternal. It is true that multitudes, in *their* progress, bear truth along with them, yet it frequently becomes blended with falsity, or lost, clouded by apathy, or substituted by fancy. Partial truth indeed is very usual, and isolated facts common, while absolute verity is rarely seen, and related certainties seldom recognized.

Perhaps the true system of intellectual philosophy has not been evolved, and it may be that the correct theory will never be exhibited, while matter itself may never be so definitely and clearly explained, as to destroy all doubt, furnishing in every particular demonstrable evidence. The mere scientific, the church philosophic, has ever been in the wilderness, and has wandered on with clouds around her, seeing only dim or distant lights, and these only because she walked in darkness. We can only explain this problem by the supposition that the human rational is not the Divine rational, or rather that man's reason, because of sin, cannot behold the supreme reason, either in nature or religion. The head of man is sick as is his heart, and his intelligence as well as his moral perception has become obtuse. Degeneracy is written upon the physical world and proclaimed by inspiration is made manifest in man. There is a general consciousness that there *was*, in man and in the world, a constitution more perfect than that of the present; and history furnishes evidence that this belief in the primitive superiority

has been coincident and coeval with the historic periods.

Within the limits of physical or historic facts man may learn to a certainty as to the present realism, but in the domain of spiritualism or morality considered absolutely, or of religion, he is sometimes unable to discover the true or define correctly what does appear. Upon the moralities of life, society and philosophy have ever been perplexed, and the conjecture of every theorist proclaims the uncertainty in which they are enshrouded. And what does this show? That God formed man the subject of law, yet made that law so mysterious it could not be perceived; or that he gave a perfect rule, lucid and consistent, which man has broken, and by his subsequent invention obscured? The last is the bible view, and is the true and rational one. Man cannot see because he has thrust a beam into his own eyes; or, because he has sealed them with the sensualism of sin; and because he would not, therefore he cannot perceive. He fell morally, therefore intellectually, and if he did not past history disagrees with present fact.

If a man does wrong morally he does so intellectually, for he thinks, deliberates, calculates, and decides. His whole nature is perverted, and he becomes unfit then for a law unto himself. Man's sin has limited his science and obscured his intellect; has darkened counsels by a multitude of words; has sent him forth into the domain of

doubt, and hidden from his view the true rational light; has left him the sport of transient theories, followed by, and pursuing a host of wandering phantoms. The true means of intellectual perfectment and of restoration to something of a primitive character, has been provided by that God who, in the beginning, breathed into man the breath of physical, of moral, of spiritual life. The true ethical system is found in the teachings of Christ, nor would we fall short of the truth if we affirmed that also the true intellectual.

Man's morality and intelligence are intimately related, and what explains the one, furnishes at least an outline of the other. Indeed to know the moral man we must know something of the intellectual, and to determine the worth of moral action we must understand the weight of intellectual power. Christ has explained man morally. He has presented him all diseased, all sinful. His soul is dead in trespasses and sins, is rendered weak, and therefore his reason is darkened. A low moral life will ultimately breed a low intellectual life. This has been the law in the historic, and is that also in the spiritual man. This principal explains the degeneracy and diversity of human races. One type was the source of all. There have been various individuals, therefore different manifestations. Some have become more depraved, therefore less intellectual. Their moral degradation has progressed, and their intellectual decrease continued. Morally they are zero, intel-

lectually they are the same. The type life is exhausted, hence they differ from the more perfect. Habit has deformed soul, and soul and habit destroyed physical beauty. They have wandered far from God so, far from life, while those who have kept nearer God, by revelation or reason, have life, and God is the author of that life. If all men followed God without transgression their life would be perfect, but if all men wandered, absolutely, from him, their life would be zero. Every man loses life when he forsakes God, and gains it when he communes with the Infinite. "I am the vine, ye are the branches." But it is not mere moral life that sin destroys. It wastes the intellectual and animal life. Sin places man in a minimum, holiness elevates him to a maximum. In the miserable Australian, life is at the lowest ebb, in the Anglo-Saxon near full tide. The Hottentot is far from God, is quite dead morally, is quite dead intellectually. He has a weak religious element, hence no elevating principle, and like the brute, from age to age is stationary. He has exhausted the life within, must receive one from without, and when his soul revives he will see as a man, and hasten to his post in the path of progress.

Man at present is not one but many, yet he has been one and doubtless will be again. But God is not the author of this diversity, nor did it arise from original plurality. We need not inquire for several types wholly unrelated, nor seek to explain

the phenomenon of difference by supposing variety in creation, but look only to historic man, to find the law and cause of ethnological diversity. God created man upright, but sin inclined him from the divinely vertical. God cursed man on account of sin, and this curse was active. From it results man's liability to constant degeneracy. God sent him out exposed to physical influences hostile and destructive. Physical evil is aggravated by moral depravity, and man's external condition is affected by his internal infirmities. The influence imparted by Christ operates upon the soul, is designed to produce a moral tone, to vivify the spiritually dead, and by improving the inward condition to ensure a beneficial change in the outward.

Since Adam, his posterity, in most of its tribes, have waxed worse and worse; but God selected new individuals from the corrupting mass to form of them the secondary types, which were to become the medium of a higher and holier life. Noah was the Antediluvian type, Abraham the Post-diluvian, and through these, life was preserved to human kind; through these it shall continue to diffuse, until all life is imbued with the spiritual, and man stands forth bearing on his soul the star Divine. The world needs a conservatism. The tendency of the lower order of human faculties is to a bold and destructive radicalism, which terminates in the assumption of the finality of man's will and the absolute right of his desire and

judgment. A basis such as this can secure no stability to society, nor indeed can it effect a real or desirable progress. Man may fancy that a perfect egoism is a desirable condition, or is most favorable to developement, and the most conducive to happiness; but imagination and experience do not, in most particulars, coincide. The historic man has ever been different from the poetic, and a *real* morality superior to the *merely* pictured. The finality of the me is not the sure predicate of right or freedom, nor can perfect liberty exist in the human soul; for when such a position is assumed, order will only be partial, and happiness be problematical; since if man stands upon an independent egoism, he possesses absolute right in himself neither depending nor being depended upon. But this latter condition is not a fact in his history nor experience; as he has ever been dependant, body and soul; so that he lives because others do, and enjoys because others are subject to authority. He holds a right in himself, but a related one; he possesses a will, but finite, while he is held responsible to the infinite.

When man claims for himself an unlimited liberty, and eschews all authority, he assumes the sovereignty of every sensualism, and gives a positive libertinism to every passion. What the man, with such a theory, is in society, each bad propensity is in the man, a law to itself, amenable to none; a law in itself that works unrighteousness. But there cannot possibly exist as many abso-

lutisms as there are individuals. The absolute and the individual are not one, neither are they synonomous. The oak is an individuality, but is not absolute, since it proceeds from a parent oak by means of the acorn. It is nourished by the soil and the fatness thereof. It is dependant upon the sun and atmosphere, though it stands a perfect thing, possessing life and foliage. Man also is an individual, is a person, yet is dependant. He is a law unto himself only because one is written upon his inner being by a higher nature, nor does he possess a right to violate his moral constitution formed by God.

The conservatism which man needs is a conscious and a practical acknowledgement of dependant life and condition; everywhere to discover, and act, in view of relation and obligation, not only detecting right in themselves but also in others. Whatever indeed man may desire or suppose, the fact of his subordination is very evident, and though he claims to, yet he cannot operate upon the presumption of his perfect independence without collision with other wills and a curtailment of his own reason. Liberty indeed is subordination, and human right is based on dependence. We recognize but one independent mind, to which all others are subordinate, and as he imparts life and power, so he gives freedom; and in rejecting his bestowment men are forced into despotism, because they conflict with the supreme law and are subjected to its penalties.

The law of God is designed to furnish man with a high and holy life, to free him from the dominion of sin, to carry him beyond the contradictions of fatalism into the field of perfect freedom. The Divine Being is liberty, doing whatever he willeth without the constraints of opposing laws; and if man would be free, he must conform to God, seek the just and pure, and by holiness raise his soul to rule his passions; for it was by departing from the divine law that he was brought into bondage. We can claim no positive right to commit sin. We are at liberty to sin, but with this permit we are necessitated to endure the punishment of our transgression. We must perceive that right and permission are distinct. A man may steal. Law permits but does not grant it. It leaves man his agency, but punishes, as it forbids, an improper employment of it. So on the part of God. He allows man his agency, but he appoints the proper law, and disregard of it brings death.

In the primary Adamic state man enjoyed liberty conditioned upon laws. But even the limitation in the condition of Adam would have lost its restrictive character had he continued in obedience. He would have perceived the right, the will would have determined obedience to it, and man would have executed in agreement with himself and in harmony with Divine law. There would be freedom in such a state, for man would be doing what he loved, what he desired. Divine law is harmony, is the fusion power of the universe, by

which all being, all life and spirit, are made to flow in one subjectiveness to the Supreme Will, which is not the author of confusion. Disorder exists in finite wills. Iniquity is bondage. Adam was more in conflict with law after his disobedience than under the Edenic prohibition. In holiness the soul does not feel a coaction; in sin there is the felt collision with law.

The plan of God is to restore man to his primitive freedom, by bestowing upon him the means of righteousness; is to place him in a position where he shall fulfil law, and not feel it a burden or a curse. The calling of Abraham was contemplated or included in this plan, and the exodical institutes were the opening germs of that conservative life which was to be more fully developed by Immanuel.

The life, the soul, of the Mosaic economy did not consist in symbols and ceremonies. There was a vitality, a something more than the formal. Its basis was moral law, including the doctrine of Divine Supremacy. The core of the institutes delivered to the Jews was the decalogue, and the fundamental of this was "Thou shalt love the Lord thy God," but the moral element of the Mosaic economy was not designed to be limited to its pale or to perish in its decline.

It has ever been the practice of God, his great idea, that "In every nation he who feareth him and worketh righteousness shall be accepted of him." This is on the basis of the new covenant,

and the ceremonials of the Levitical establishment did not contravene this charitism, or nullify the law "Thou shalt love the Lord thy God," nor could the mere observance of rites suffice, in the absence of purity and faith.

Isaiah entered into controversy with his brethren and threatened them with Divine judgments on account of their formality and moral corruption. "Woe to Ariel, to Ariel, the city where David dwelt; add ye year to year; let them kill sacrifices. Wherefore, saith the Lord, forasmuch as this people draw near to me with their mouth, and with their lips do honor me, but have removed their hearts far from me—therefore I will proceed to do a marvellous work among the people, even a marvellous work and a wonder." Indeed, moral law cannot be superseded. While God is just, he requires holiness in his moral subjects; nor can they receive his approbation unless their delight is in his law.

In commenting upon the Mosaic economy we must bear in mind that it includes a national or political and a Levitical establishment, and many of the Levitical ordinances had a limited significance, and related only to temporal benefits. Such were the purifications because of defilement from the dead, such even the rite of circumcision, and such the law of the vintage and garner. It is difficult to distinguish, in every particular, the Levitical from the merely political, and, especially, during the history of that period in which the form

of government was theocratic. Perhaps if we viewed this dispensation more in a political light, much, which is fanciful in our application of the Old Testament, would disappear. If we did not seek types where they were not, and confined our attention to the positive and clear, we should not so darken counsel by a multitude of words as to obscure the truly Divine and prevent inspiration in justifying the ways of God to man. Not that God's ways are unequal, but man's knowledge is meagre, and frequently his imagination more predominant than his reason, so that he deals in the whimsical rather than in the real, or in the false rather than the true. We should bear in mind, that positive institutions are local and temporary, and that from the nature of man, of time, of God, must cease, while moral law abideth forever.

The moralities of the Jewish code were neither local nor temporary, nor indeed peculiar, since they were adapted to any people and suited to every age. They were portable, and inward,—could not be destroyed with material form, or by human hands, since their formation was laid in the nature of God, and come to the moral attribute in man. This element could be rejected, as it was by the Jews, as it was at the time of Christ. The primary law, love to God, was forgotten, and vain lustrations of pots, and hands, took the place of sanctification through the Holy Spirit. The tendency of Judaism was to formalisms. It was not eminently spiritual, yet that the formality of

the worshippers was greater and more flagrant than its genius or circumstances imposed, is evident from the reproofs of the prophets, and the accusations of Christ.

The Mosaic dispensation, however, was not perfect. It was but the shadow of a coming event; an event, proceeding from the Divine council, designed to bear good tidings unto all men: was the dawning of the light which was to flood the world, and to pour from its genial influences life and immortality. It was the incipient in the grand process, through which despotism should cease, and man be placed upon a true and necessary conservatism. When Christ began his ministrations, he labored to restore the moral element of the Mosaic religion, and to show *that religion* must be something more than ritual. He did not deny the need or propriety of external forms, nor utter a disesteem for the symbolic; but sought to carry the worshipper to a purer and loftier service, by awakening in the soul true ideas of God, and presenting an interior view, of the nature of *true* religion, *true* devotion; hinting, however, that the formal and ceremonial should cease, that types should die, and man approach, through a vicarious blood, to a more intimate, and spiritual communion with God.

It is the solemn and the earnest which the soul of man needs in religion; and these experienced, a resurrection through the Spirit of Christ and his anointing, entering also as spirit and life,

into the dead souls of those who believed, giving an animation like that which descended upon David and Ezekiel. But that animation was to beget a continuous stream of life and power, was to raise the barbarian and Scythian, bond and free; was to vitalize the world, and from every tribe under heaven, beget life and people, to fill the spirit world.

The procedure of Christ was in harmony with his sublime design. His life, was a life of potency; his day, a day of light. He threw sublimity on man, and gave a wound to sin. Life and blessings were on his lips. In the discourses of Christ, we discover no attempt to dazzle, no elaborateness; yet they are replete with philosophy, poetry, and truth, all clustering in connection with moral and religious sentiment in rich exuberance. They shed light on the understanding, infuse hope into the soul, solve the dark mystery of human destiny, throw back the curtain from the unseen, and bid his hearers hasten to voyage upon the stormless ocean of eternal life.

Moral truth is frequently rendered inefficient by circumlocution, and power is lost by amplifying. When the conscience is the object of action, truth needs to be direct; the design is to cause it to feel, since in proportion to the intensity of its conviction and emotion, will be the tendency toward reform. The arnate where the soul is dead, is unnecessary; for the conscience is then the object of appeal, direct and immediately. Man needs to

behold the wrong in a blaze of light, to perceive the truth in words of fire, glowing beneath a "Thus saith the Lord," to be roused and forced into a consideration of right and duty. And the soul, therefore, that speaks to a soul, must be earnest and sincere; must lose self, be moved by one idea, the salvation of the doomed. Truth must be strengthened by truth, precept be given upon precept, line upon line, until a host is brought in array against the conscience, carrying it captive unto God. It is unsafe to isolate moral truth, and especially so to construct a system on, or insist upon, a solitary religious doctrine, as it can only be effected by the exclusion of others equally essential. Human nature is usually bigoted. When man deposits his faith, he moves from it with reluctance. A system established upon a dogma will be a monster. Religion needs to be taken in its unity, not having its doctrines insulated. If moral truths, or precepts, are written in a catalogue, that catalogue, as a whole, must be accepted, for truths ethically and theologically, are related, and from this affinity derive their greatest power. Religion is indeed a combination of forces. Morality is a congeries of individual relations; and the principal motive power in each system is a unity which properly is Deity. When a system is based upon one doctrine or one idea necessarily related to others, and all these related truths or dogmas are excluded, it will necessarily be partial or distorted, and in its subsequent expansions

unavoidably imbibe numerous and pernicious errors.

In the system as proposed by Jesus, we perceive a combination of truths. Every word has its idea, every truth its cognate. It would be fruitless to seek for the same amount of moral and religious truth, so unequal, yet so obvious and natural, in the same compass, with the concise and wonderful discourses of the Son of Mary.

The character of Christ's teaching is as remarkable as his matter. He was both direct and penetrating. It was not the obvious sins of the man that he reproved, nor did he endeavor to apply a corrective to what was merely externally debasing and injurious: but penetrating into the hidden mysteries of the heart, he exposed its corruptions, reprimanded its pride, repudiated its vain-glorious hopes, and placed it before the judgment-seat, of a spiritual, eternal, and holy Sovereign. We do not deem that it is asserting too much, to assume that all the ethical doctrine, necessary to an individual, and to society, is embodied in the sermon on the mount. It contains, beyond a doubt, the germs of all sound morality, and is to religion, what the nursery is to the orchard, or vineyard. In point of necessary truth, the discourses, or rather the systems proposed by Christ, require no addition or emendation. He delivered not part, but full, rounded truths. And were those doctrines so lucid and pungent, reduced universally to practice, a new order would pervade the world, and mankind

would repose beneath the smile, and in the embrace of righteousness and peace. The red mantle of penal law would be folded, the book of legal retribution closed, the dread sentences of judicial benches hushed forever, and a universal love proclaim a general joy. The dawn of such an era is to be seen, its full light will beam in the glorified future; God will be written on every page of human existence, holiness upon every soul, the gory and the sinful be washed from the world, because the kingdoms of it will have to become those of God and his Christ. The contemplated issue of God's plan must occur, the principles of Christ's system be more widely diffused among the creatures of the most Holy One, and the earth flourish in the possession of an influence more genial and righteous. We can add nothing explanatory to prophetic words beyond what has been written; but in the scenes and persons, the results and agencies, presented in the writings of God's ancient seers, we believe we discover the image of Jesus, and behold the operations of his kingdom. We are not competent to an exact location of the theatre of all the glory, nor to a designation of the date, but that glorious things will be performed in reference to man, and by Christ, we firmly believe.

The atheist cannot reasonably deny the utility of the Christian system, nor disprove its beneficial effects upon the morals of communities. We can most truthfully affirm, that the moral influence of

Christ, is not exceeded, and that the beauty of his system is not surpassed. The whole structure of Christianity stands upon a moral basis, while the chief element in Islamism is the truism "God is God." The idea God is essential to every true moral system, especially requisite to all religion, true or false; yet in all theisms or all polytheisms, this idea is not of uniform intensity or development; nor is it, in many systems, the grand, the primitive, and essential. In Christianity God is not a mere nominality, but a spiritual potency—a being; and it is this particular development of this idea, which gives to the religion of Christ its practical character, while the pure ideas of love, truth, justice, centering around the primary one, produces the benevolence so prominent and so essential in the gospel; for God is the primary idea in Christianity, charity the second,—a charity comprehending God and all his offspring, existing in absolute or approximate perfection. The beneficial results of a system are clearly indicated in its ideas, and it would be most paradoxical of all paradoxes, if Christianity resulted only in evil and demoralization. Admitting that the basis of Christianity is only superstitious, credence would not destroy the beneficial results of its practical operations; and we assume, that the proper elements of the system, acting in the manner proposed, will secure a favorable influence; for Christianity begets a moral, as well as a spiritual life, and where it does not result in a faith that appropriates God

and Christ to the soul, nor takes a purchased salvation by repentance and trust, yet it opens, when acting upon the moral nature, a broad and sublime view of human relations and obligations, operating as a preceptor to the conscience, or curbing the passions. But we do not insist primarily upon the moral benefits resulting from Christianity as the principal reason for its support, yet as this is one of its natural and legitimate results, it should receive proper attention, and be esteemed proportionably to its true value.

The action of the Christian religion is in three directions. 1. Divine life spiritual. 2. Moral progress. 3. Civil or national developement. The national progress probably is dependant upon the moral influence of Christianity, and is proportioned to the number of those morally impressed. Every proper moral element is good, and every moral man is civilized. Take a Bushman, and render him moral, in the popular acceptance of the term, and he will be a civilized man. Indeed the morality of Christianity is the highest type of civilization. History proves positively, that in proportion to the irreligion of a people, will be their cruelty, rapacity, and instability. Christianity has thus far been, notwithstanding Gibbon's hints and sneers, favorable to the continuance of empires, while it has advanced the cause of true and permanent freedom,—becoming an element of national polity or diffusing itself throughout the ranks and masses of the people. It destroys the

aggressive spirit manifested by all the historic nations anterior to the birth of Christ, and by those unchristianized up to the middle ages, or the present.

Christianity eschews wars and rumors of wars ; operating upon the sensibilities, as well as the moral nature of men, presenting the whole race as of one blood, because the creatures of one God, and maker. Should we diffuse the sentiments of D'Alembert and Voltaire, among the ignorant ; should their dogmas become the foundation of general and permanent credence, it is easy to indicate what the result would be ; how far social order would be undisturbed ; how much there would be of civil repose ; how nations would be in continual exodus—the world in uproar, blood and terror flowing as parallel streams from pole to pole ; the tribes of men dyed in gore, and ruled by the cruelty of the leopard. And if the practical results of Atheism differ so materially, as they are known to, from the general and special influences of Christianity, what shall we infer but that the religion of Christ is established upon a noble, true, and holy philosophy ?

Atheism indeed proves the truth of Christianity, since this assumes that men of unbelief wax worse and worse, and since the facts of infidelity correspond with this assumption. If Atheism be true and most congenial to society, why are its results so pernicious ; and if Christianity be false, and opposed to human welfare, why do nations, or

communities, so abundantly flourish, under and in proportion to its influence? Atheism is founded upon sand, is a thing of contradictions, assumes that error is detrimental, that religion is error, yet religion advances man intellectually and morally, and forms in him a capacity for indefinite enjoyment and progress. If Christianity is an error, then it is a valuable one, and such a superstition is man's best friend, securing just what the Atheist demands, progress and freedom; while, if infidelity be true in theory, truth is a foe to man, to civil and social order. Contrast Paine with Christ, and who seems, who is, indeed, the friend of man, which has sent an influence to solace, to purify, to preserve, to give peace and solidity to society; which has saved from sin, crime, woe, death? Not he who taught, that whatever is in man is right,—but he who pointed the soul to a higher law, and proclaimed “Thus saith the Lord.”

The objection urged against Christianity, on the ground of its sectionalities, is not valid, proving nothing against the truth or purity of the gospel. If infidelity is philosophical and candid, it will perceive and acknowledge the necessity of freedom in the reason or intelligence, which must be exercised either in the rejection or reception of Biblical doctrines. It is evident, that in the system exhibited in the New Testament, God does not propose to assume the responsibility of man, nor seek by a miraculous influence, to give exact likeness in even an iota of individual credence, and the

part to be received by the faith, is presented, the doctrine to be accepted, made known, and the will of each man left to direct the reason or understanding to an investigation and comparison.

Absolute agreement in opinion, without a miracle, is impossible. But miraculous influence would suspend the powers of reason, and by exercising the will, would destroy, at once, man's proper individuality and agency ; and it is unreasonable to suppose, or argue, for a constant coercion in the will of man, or of seraph ; for if God made man capable of reflection, of judgment, if he created him just as he appears intellectually, his design was to permit the exercise of the bestowed attributes ; and the different phases through which faith passes amid the varieties of the human mind, is a result of moral agency. But to pursue the argument analogically. Suppose we examine a family of ten children, said to be of a common parentage, we find one with black eyes, black hair, and aquiline nose, another, with sanguine temperament, one fiery, another gentle, one poetic, another living in the dullest prose ; but will we affirm, on account of this diversity, that they are not of common parentage, or origin ? Would we expect to find every feature of father and mother, and yet an exact resemblance between each offspring ? The physiology of natural generation would teach differently, and all we could reasonably look for would be some general and indefinite resemblance, somewhere visible, but where, not exactly known.

Among Christian Theists, of all denominations, a general likeness is perceptible, indicating one origin, though we do not find absolute resemblance ; nor is this a proof, that their origin is not common, or that God is not. One saint may differ from another saint also true, yet both be heirs of the grace of God. The seminal principle or life comes from God, but that is subjected to influences, and the form it vitalizes may be modified by various conditions.

God furnishes the truth, and human beings accept the truth ; but human beings are fallible, and their fallibility appears in religion as elsewhere, and this reason would suppose. We might assume that Voltaire had no human father, since he had no analogue among men, mentally considered, but who, for this reason, would believe him a monster ? Christians may err, and hypocrites dishonor, yet this is no proof that infidelity is true. We might argue that a Lascar was not a man because he is black ; or becoming acquainted with different types, affirm that there were no men, because of such a variety. But this *reductio ad absurdum* would not destroy the race, nor prove that a parent never existed. The negro is a man, the Iranian is a man, the Malay is a man ; yet each, in some particular of color, feature, or of mind, differs. Now apply this reasoning to the sects of Christianity. The pious Methodist is a Christian, so also the pious Covenanter, or Baptist, yet each in some respects has some peculiar-

ity, which is not common to the others; yet all bear a resemblance, or indicate an affinity. We make no attempt to justify the bickerings, the unholy polemics of bigoted and bilious disputants, who have thronged the church in ages past, nor offer an apology for those who are now, or are to come; we are only endeavoring to show that the argument of Atheism against Christianity, on account of denominational bodies, or sections, is illegal and illogical. True piety is ever the same in spirit, though hypocrites may pretend, and bring disrepute, may butcher the good, or belie those whom they have not power to destroy: and yet this only evinces, as is often seen, that a good thing may be perverted.

We know, that out of religion, out of Christianity, wicked men have made gain; we believe they will use lies, and deceitful words; but this only argues the existence of Satan, and proves nothing against the existence of God. Atheism is not strictly critical, nor is it consistent. All that is required by reason or philosophy, to establish the fact of common origin, is resemblance in form or principles; and in reference to religious, moral, or philosophical agreement, all that can be required in the intellect, is a mutual assent to general principles; nor does any difference in the subordinate ideas, or doctrines, destroy the likeness. But the truth of Christianity is not resting merely on a present or past unanimity alone, since religion possesses history, as well as principle; which his-

tory must be proved fictitious beyond a doubt, before religion can be consistently rejected. When Atheism, therefore, pronounces Christianity irrational, it has also to prove its history false. Since a man may assume that any thing is irrational, even the idea of matter, of life, and death; yet others will think him the fool, unless he presents something more than assertion. It is thus in respect to religion. The Atheist asserts, that the religion of the bible is irrational, but the biblethist assumes it is rational. Both argue apparently logically, yet neither is convinced. They beat the air. Indeed, metaphysical logic is cloudy, presenting things in a haze. Religion needs a more certain foundation, than the mere abstruse, and that it possesses. When the Atheist, therefore, has ended his how, his thus, and must, he has proved nothing, has only given a picture of his inner logic, and furnished an analysis of his mental state. History is to be consulted.

Infidelity is but a negation, not only of a rational thesis, but also of an historic fact or statement. It is not sufficient to deny testimony. There must be counter evidence. It is not positively necessary that the Theist should demonstrate logically or metaphysically the being of God. He is safe and reasonable in resting his faith upon well authenticated history. And if an history be true, it does not matter as to the event, or the credence, whether the fact appears rational or irrational. The reason, as at present in man,

might deny the fact of Alexander's rapid and extensive conquests, yet the facts of the history be in no wise invalidated. The proof in the affirmative is ample; in the opposite there is but negation. The reason of a man may also deny the possibility of a Divine Revelation; yet the history or the certainty of that phenomenon is not destroyed by the negation. In history, mere negation is not sufficient, since every thing in the form of fact or recital may be rejected. The negative here must prove the *truth* of its denial, by exhibiting an evidence *counter* to the historic affirmation. If revelation from God appear irrational, it must be shown that the record made of the assumed and asserted event is a fiction; otherwise, the man of faith has the privilege of a bare affirmation, while the other is limited to a bare denial. The question, "is it rational to suppose a revelation," is not the final one, but is the history of *Divine things* a true one. Here is where the debate must rest, or proceed from.

But, leaving the point of disputation, we affirm that, so far as the present interests of society are concerned, religion more insures their safety than Atheism; and if, as Cicero intimated, no future being succeeds the present, the pious are no more injured than the unholy.

Society requires, if it would continue, and prosper, order and coalition. The principles of Christian ethics will form a bond in the social compact, equal in strength to their prevalence. Nor can it

be shown that the necessary tendency of the true spirit of Christianity is to foment strife or produce disorder. Men, abandoning the temper of the New Testament, may become factious, yet Christianity is not amenable for the errors of fiery bigots or ignorant fanatics; neither is every one who adopts the doctrines of Christ, truly his disciple.

Christianity is not a theory merely. It is a system of practical duties. True religion, under Christ, is believing and doing, and they only are true disciples who have faith and works. Fools may pretend to wisdom, and hypocrites to holiness; but no man is to be judged by his assumption. Christ's test, and the moralist's test, is "by their fruits ye shall know them." A man may pretend to a knowledge of physic, yet be an empiric; so a person may avow a knowledge, and a possession of biblical piety, yet have no part in the matter. But quackery does not destroy, or show, that physic has no science or proficients; nor does the hypocrite prove that all Christians are liars.

It is obvious that mankind need an ethical code, which will apply equally and beneficially, to every relation of life. Man is social, he is moral, he is religious; he is designed for civil compact, for domestic relations, and for spiritual or religious fraternity; yet amid these different relations, with their adjuncts and potentialities, he is a man, a unity, passing his individuality, amid all his affinities, and moving onward toward a supreme law,

which is an eternal finality. In each relation he finds a particular duty, seeming necessities, and demands apparently opposed to the claims of other relations; and how to meet these conflicting conditions, is difficult for him to perceive. These collisions in man's relations, are not natural necessities, but they grow out of the imperfection of human law, and the peculiar tendencies of sin. Much of civil law is constructed upon a policy conflicting with some social or domestic pleasure, or duty; and in many respects, in peculiar forms, tyrannises over the natural rights of the man himself. It is the tendency of all human law, unpervaded by pure religion, to become selfish or regardless of the interests of its feeblest subjects.

Human law tends towards despotism; is often such in spirit. The mass of law has emanated from individual wills, in which origin masses of men exercised no suffrage. These wills were types of what all will is potentially. Such were seen in Nimrod and Timour, in Romulus and Droco. The period is brief, in which law has recognized sovereign masses. And since the dawn of that high freedom, born in the light of messianic day, has it appeared. Man has advanced to a nobler political life than pervaded the old historic people, and this is the result of a deeper moral sentiment, sunk in, and now welling up, from the depths of his consciousness.

The principles of the New Testament are those upon which harmonious and well-constructed so-

ciety can be surely founded, and through the practical operations of these alone, can man be placed in a variety of relations and dependencies without entering into conflict with any.

The primary principle of the Christian religion is Love, and the whole genius of it is equitable. Human law is rarely equitable; it decides by evidence, or by precedence, not by the just. Moral law proceeds upon right, and Christian law upon the right and benign. Human law is a necessity, because of the existence of sin; Divine, or Christian law, a good, the bestowment of immutable rectitude and complacency. Man, in holiness, perfect and primitive, would only need the law of God, but in sin and crime he needs the expedients of human law. Human law is an imperfection in the ethnological world, and only secures imperfect results. Man only legislates for himself, because he refuses the rule of God. God sanctions human law as far as it proposes the diminution of evil, but none that opposes his will, or multiplies wrong. To affirm that human law is of Divine origin, is to be regarded, as meaning that God gives his sanction to the construction of law. All human law is not and cannot be regarded as of Divine origin, since much of it is in conflict with man's rights, and the Divine nature.

The will of God sanctions human law, upon the presumption that it worketh good, or will,—and that it be subsidiary to his own. When a law of man, then, ceases to work beneficially, is

perverted to purposes of evil, it possesses no claims to the sanction of God, since it does not agree with his presumed and original purposes.

The Divine right of law is an analogue of the Divine right of kings; is a permitted agency for the limitation of popular licentiousness. But a kingdom possesses no more divine right than democracy, nor is the divine right of a civil statue superior to the divine right of an individual conscience. The authority of human law, indeed, is proportioned to its rightness, becoming properly a nullity, and divested of Divine sanction, when operating contrary to moral fitness.

The tendency of human law, has been to eject from its codes the law of God, and to construct upon its own right an independent system. When human law is disposed to infringe upon the moral and the Divine, it leaves unrendered many natural or primitive duties and charitisms. It applies a sort of general restriction, but imparts no principle sufficient to insure confidence, and commands specific rendition of designated claims, without citing reason or equity. This is human law in its original form, when working distinct from that of God. Perhaps the laws of primitive man were constructed upon a perceptive right, founded in the nature of man, and upon the Divine sanction, but the earliest law of historic periods was stringent, anti-benevolent, and unequitable. As man moved again toward primitive life, to a better idea of God, recognizing in himself a will or agency

subordinate to the will of the Deity, he constructed law upon a more liberal and virtuous principle. And as he verges on towards the Divine, or attains to a bolder and more correct perception of the Godlike, he will cast his code in the mould, wherein were formed the law of Adam and of Moses. Man will then more perfectly sustain all his relations and meet their various demands. The moral influence of Christ tends toward the consummation of that issue; which would cause a jubilee in all the homes of man; relieving nature from her groaning and travail, freeing instinctive life from the pressure of a merciless tyranny, and blending the scattered numbers of a former parentalism into one peaceful, harmonious fraternity.

The principles of Christianity enter into, and are adapted, to meet the necessities of every relation of life, forming a constant progressive power, and urging towards a point where God and man shall see eye to eye. Man, as a parent is directed, as a child is counselled, as a king is cautioned, as a subject advised, as poor, as rich, as serving, as served, enjoined to the obedience of one law, and the recognition of one superior. In all this Christ is morally practical. He employs no dark sayings, no myths. Indeed he did not seek to please, but to sanctify, not to make wise unto science, but unto salvation. And this is especially the labor of the moral teacher.

A true moral philosophy is, or should be, prac-

tical. It should operate amid the real—with the seen, though it may be formless, a waste, or an eden of beauty. What the soul needs first is moral substratum; then it must feel moral presence or power. Practical philosophy knows nothing of nonentities, but of forms of matter, of laws and results, as seen in the material and the mental, limiting itself, properly, to causation and sequence.

The Christian religion, or the philosophy of Christ, is purely practical, and in the truest sense experimental. The Christian system is designed to meet a popular necessity, and is adapted to the popular understanding, as well as to the upper realms of human and boastful philosophy. Nor is it to the reproach of Christ, that he came forth from the humble, and mingled, in the days of his mission, with the common people. All men were his, and all life, and his ethics were those of the soul, not of caste or schools.

The doctrines of Christianity are well laid, being founded upon principles and not upon passions, neither upon prejudice. The deepest rooted sentiment, and the most widely diffused among men, was seized upon by Christ, as the cornerstone to the proposed system. This sentiment was laid in the idea God. He placed this idea amid the moralities of the affections, or the heart, seeking to reform the outer, by purifying the inner man. It is obvious, that if the internal be pure, the outward manifestations will be free from guile,

while it is also apparent, that a true reform must begin and exist inwardly. This is taught in the aphorism of Christ, "make the fountain good, and the waters will be sweet."

The philosophers preceding Christ beheld the necessity of a deeply laid foundation, yet they did not possess that clear and profound insight into man's nature and needs, which are requisite in the construction and completing of a perfect morality. What has proceeded from the mere reason of man in his ordinary character, whether he has assumed the habit of a philosopher, or is invested with the dignity of a ruler, jurist, or philanthropist, is inadequate to the moral necessities of our race, and leaves unfilled, in the soul, a great gulf of desire. The philosophical ideas of man and duty, are frequently the moral virtues stripped of all beauty, placed beyond the line of consideration, or shunned as too unequal or rigid for the social and political man.

Aristotle's idea of perfection in man, is political ability and munificence, or merely utility in the social, the civil, and the moral man.

We do not perceive the absolute right, the absolute duty to do that right, clearly and prominently rising above the expedient, holding man responsible to an eternal and an immutable law. There is no lofty spiritualism ready to breathe into the soul life and power.

We have the philosophy of man *per se*. But man needs something applying to his individuality that

will benefit him, independent of his mere visible or accidental relations. He is a positive character, a soul independent of accidents. He needs a law to enter the social compact, that is full and final, so that he may not be the mere creature of utility and expediency, living by accommodation and not by right. He needs in this life the spiritual and the material; but the last to be held in subordination to the first. In this world we need to arrive to a final law, to the absolute good and right, seen in the eternally fit and unfit.

It has been usual in much of human philosophy to underrate man, and to indulge in limited views of his destiny, considering him only in his terrene relations, limiting the total of his life and enjoyment to a few years, and writing upon his history transitory and material. Man has been too much regarded as a politician, a financier, a legislator, a slave; and not sufficiently as a moral being. We should look at him in his normal relations more, in his adventitious less; and we should estimate each person in proportion as he meets the most important requirement of his highest connexion. Often in the man which mere expediency would prompt or develope, the beauty and life of the heart are left to bloom unseen, and the true pearl of manhood trampled in the dust. Such a being sheds no light on the true path of humanity. He may adorn the world of lower life, but not that where spirits cluster; where the higher existence mingles in the Divine. The true

end of man is, no doubt, to beautify the world that is, and the world to come. His duties and labors relate to both worlds, but the most weighty responsibility rests with that which relates to the Divine. Divine law, if properly considered, will regulate human law and action; will construct society upon a proper and permanent basis, bringing forth from every relation a pure fruition.

To render a man fit to rule, and to be a steward of riches, to be a father, a prince, a child, was included in the design of Christ, but was not the ultimate result. There was an issue beyond this, far more noble, because far more spiritual. It is the purpose of Jesus, to bring into activity or existence, a moral life, in the enthroned and the enslaved; to develop the soul, and by giving freedom to that, insure the liberty of the body, and by ennobling that, exalt the material.

In the teachings of Christ, there is especially a portion for the poor, a word for the mourner, a rebuke for the proud, a blessing for the pure and merciful. He went to the synagogue, to the market-place, and saw what was in man, and to man he directed his words. He perceived that the law of the inner life, as usually beheld, was not of God; that in man there was a waste and a want, a dead nature, that needed to be vivified and directed. In the idea God, he beheld the first principle of the law and the life which the dead needed, and upon this, in connection with others, he based his teachings and his system. To him it belonged

to furnish the true level for all flesh. To him the board of the poor man was as royal as the table of kings, and the circle of a lowly family equally as inviting as the superb halls of scribes and pharisees ; and a seat in the open air, on the glorious hills with hungry fishermen at his side, was more serene and loved than a couch at a banquet with princes. It belongs to him, and his religion, to patronize the down-trodden, to pity the leper, the sinner, to bless blind beggars, to forgive enemies, to sympathize with the joyful and sad ; to go forth and carry blessings ; to feel the pulse of humanity, administering life-drops to the dying, and cheering the despairing with promises. Hope flew in the presence of Christ, and his path was one of light. His mission was the dawn of a nobler and purer freedom for man, for the world, and his life directed to a holy and eternal existence. What spring is to the earth, Christ was to the world. Old wintry ritualism was broken up, life gushed from the fresh warm heart, light and refreshment poured on the stunted ; men gave promise of beauty, and the world was assured of a future and generous harvest home.

CHAPTER II.

DIVINE IDEA.—SUBORDINATES.

Plato. The Ideal and Empirical. Conscience. Egoism. Christianity Philosophic. Two points of observation. Idea God. Whence received.

Previous to Christ, Plato had grasped the idea of Divine spirituality, and partly comprehended man. He had a dim presentiment of Divine unity, and of the Divine in man. He regarded him not only as the most perfect animal, but also as the most religious. Ovid also entertained an analogous opinion, recognizing in man a nature more noble and Divine than the brutish. Plato labored more for the moral and spiritual progress and developement of man, than any who preceded him in Greece; and like his master Socrates, sought the truest blessing in immortality. He dwells upon the Divine prudence and justice, on eternity, and hades, and the judgment of the ungodly, leading the soul of man into the light of heaven, or the empyreal, to gaze on the endless and infinite, seen in the one Eternal Spirit: yet Plato was chiefly ideal. While Aristotle was too empirical, Plato was lost in the other extreme. While one

did not sufficiently consider man religiously, the other too much lost sight of his material condition, his sublinary relations and duties. Though inviting, the purely contemplative must not wholly absorb man. Nor is he designed for that which is merely ethical. He possesses a physical organism which is related to a material world, is in the midst of organic forms and forces, where there are succession and change. He lives by labor, is carried forward both by his physical and mental powers, and this labor is the result of laws unrevokable during animal vitality. Field and forest demand his attention. Though scenes more than hesperian float over his fancies, yet the ripe grapes must be gathered, the grain garnered. It is humiliating, perhaps, to the soul, or reason, fired with a view of the supernal, to find itself forced into a care for wood, hay, and stubble, the stall of the ox, to mire and stone, yet it must be so, while the spirit is clothed upon with the body. And if the mind is but wise in its workings, while in the flesh, it may secure to itself an imperishable treasure, from amid the innumerable forms of beauty decking the narrow world. If we have not the splendor of the spiritual, we have the hues of the earthly ; its bloom, its fragrance ; its living, vocal, natures ; a whole world of sound and life, and of which, perhaps, in a more spiritual state, we should perceive nothing.

Mind may discover sufficient to employ its energies, not only a few brief years, but for ages, for

eternity. If man ate angels' food only, he might live heedless of seed-time and harvest; or if he was not born to die, he might live and pass joyously on, nor draw a warning from the drooping flower and fading leaf. But men are among the material and the wasting; are where they must eat grass like the ox, and this they must know. The objects of the visible world claim their attention, though not all their time; they have a life on earth demanding thought, though not to be eternal. We may not picture something on a canvass spread by fancy, and talk of its being a type of what should be, independent of what is, or what ought to be; but should view the actual, and the necessary, in reference to a soul and body, and perform the requisite, or the right in respect to either. There must be in the philosophy of life, scenes and duties more permanent than dissolving views, and of more service than a pleasing picture or fancied illusion. We cannot, by any effort of reason, or desire, or imagination, be removed from actual existence. We may look away to the future, may struggle for the height of the hill top, which fancy gilds in eternal youth and poesy; or soar, on hope and faith, in search of immortality; yet glancing from the ideal, or the beatitudes of religious belief, we learn that we live and move in a world of matter, and are surrounded with forms and modes. We cannot forget, entirely, the material while it surrounds us, nor free ourselves from the duties it constantly imposes; yet it is not

necessary, neither unavoidable, for the present, to absorb our whole attention, since our connection with the world of sense is not so intimate as to demand this, and the law of our higher nature requires a consideration of things more pure and permanent. The constitution of our intelligent nature renders it necessary for our present comfort, that we look beyond the present hour, both in reference to life and death, casting up in our hope or fancy, the conditions, scenes, and possibilities, of the time to come. We possess a reflective as we do an animal life, but the reflective is the most noble and enduring.

The true life is that resulting from the unison of the moral and intellectual, in such degree and energy, as to control the animal, by giving higher law to all the fleshly members. The true practical life will then be evolved, and the holy element in man be most distinct, the various duties pertaining to his complex being receive a proper attention, and the current of his happiness flow smoothly onward to the eternal and spiritually serene. The whole of man's mortal existence need not be a curse, since by a proper union of his powers, he may secure a peace that passeth understanding. With due attention to Divine laws, happiness would be the rule and not the exception to life.

The moral inequalities in the ethnological world, the woes abounding there, result, chiefly, from the improprieties of practical life, and the sorrow and

confusion everywhere manifested, the transitions from repose to war, the fear and trembling of the soul, are the products of crime and unbelief.

It is one disposition of man to be ruled by expediency, to consider mere local benefits the most desirable, and the need of present enjoyment fundamental and absolute. Right is not made the primary motive of action, nor the law of the life, but desire and utility.

We can, by a careful consideration of man, and the tendencies of his feelings and passions, learn the necessity of a corrective to be applied to his practical life, and that will operate as a force upon the moral emotions or perceptions, leading to a correct view of duty, and restraining the mere animal within the limits of decency and order, teaching that life has scope, and that duty does not begin and terminate in self. In society man may learn something in relation to his duty as a social being, as a civil subject or citizen. Yet in the majority of instances, the lesson of moral obligation is partially and poorly understood. Civil law developes where men congregate, yet mortals live in anxiety, protected, by mutual compact, against the injustice and cruelty of one another. Even amid the restrictions, devices and penalties of civil law, we perceive the need of a moral principle to regulate individual and *legislative* conduct, and we further discern that society, destitute of a *right morality*, will be subject to anarchy and continual fluctuation.

The merely contemplative does not furnish a sufficient basis for the construction of duty or systematic moral life. It is a picture-painting, without sound or vitality. Human duty should be based upon the objective and subjective. While the soul looks beyond, it should also look within itself; and while man perceives his relation to the spiritual and eternal, he should likewise behold his own unison with the finite and temporal.

The object of appeal in man is his conscience, that attribute termed the power or energy of the soul. While man beholds God and the Eternal, he needs to perceive the right, and find the law thereof both in God and himself. He must feel, and be taught that he is of God, is the subject of His law, that duty is enjoined and must be discharged; must hear the positive injunction of the Most High,—“Do justly, fear God, love mercy.”

The merely ideal does not furnish a sufficient moral motive, does not give a stamina to the soul, a power, a life, nor present a law suited to all the varieties, necessities and incidents of human existence. The mere belief in a future state, or in a Divine Being, or a dream of ideal blessedness, is not sufficient to regulate the moral life, or to allay the turbulence of the passions. We need to understand the causal relation which the present sustains to the future; what shadow the life, passed amid the seen, throws upon the unseen and the life to come, in order to regulate the deportment and the purposes.

There must be rational ethics or the unmistakable precepts of the Lord God, if there be constructed in the soul a moral motive, or be diffused throughout the life a righteous principle.

Christ developed a law sufficient to rule man, applied a principle, perfect and final, based upon the idea of man's subordination to the law of God. In the preceptive and didactic of all Christ taught, the conscience is a prominent object. He probed it, sought to cleanse it and give it a proper view and a true action. Mere speculation cannot reach the moral sense. There needs to be a positive law, and one corresponding with man's true psychological nature. Man is moral, is spiritual, is rational, and law must meet the wants of these various conditions. All law must correspond with man internally and externally. It must view him as he is in person, as he is in condition. He needs a law for the body, a law for the soul.

Christ represented, as fundamental, obedience to God and charity for men; two doctrines receiving the sanction of man's moral consciousness, and in some form, though imperfectly, exhibited in other religions and philosophies. It would seem that these only can form a firm basis for a permanent and an efficient moral, and especially for a religious system, and they are doctrines speaking to universal man,—are not national or genealogical, but for all lands, all people, all time, having no fixed home, only as they dwell in man. In God we possess a final law, and beyond him

there is no appeal; in charity we behold the principle which can alone fuse the tribes of earth into one family, and from separate and hostile forces bring to view a complete and permanent unity.

The proposition of an atheistical heart or intellect is, "There is no God." The inference from this is, that man is supreme; and the conclusion, that he may proceed to act upon his sole individual law or desire. In proportion to the irreligion of society is its approach in credence to this dogma. The law of the Divine will is misapprehended, the finality of human nature assumed, and man regarded as the only foundation upon which right may stand absolute and irresponsible. In a social compact, based upon the atheistical dogma, there is, properly, no centre principle; for if there be no law above the merely human each man may choose as he will; since if *human nature* is supreme, it is so individually and naturally. Human government then is an usurpation, and is artificial—a departure from nature instead of a conformity to it. Government is a natural product, an ethnological plant, forming a shade for human rights and personal well being. It is a natural necessity, laid in the disposition, to resolve self into an absolute egoism, independent and anti-benevolent, and it is because of this tendency of the individual, that God presents himself as final, his law for the reason of each person, and sanctions, or urges to the formation of compacts to secure order and protection.

In no form of government do we perceive the true and perfect action of the natural will. Man's boasted egoism is not absolute in society, for he is under restrictions, and though he acts in obedience to his own volition, it is under pressure and in view of penalty. A perfect independence, is being in a position to act without prohibition ; to endure no fear, and be totally removed from the natural distinctions of right and wrong. But can this be ? It evidently cannot while man inherits his present constitution and abides in this present world.

This the human reason perceived ; and the law of self-preservation urged individuals into compacts, and evolved national constitutions. There must be common boundary, a common law, or all must be conflict and mutual destruction. And whenever an individual will professes to hold finality in itself, and to exist irrespective of all others, it runs in opposition to the general good—comes into collision with the majority, and sinks its past freedom into guilt and bondage.

The assumption of a perfect independence proceeds towards riots, plots and disorders. Man, we admit, even in the national compact, should not lose his individuality ; should possess his suffrage, his moral, rational, social and civil force ; yet he cannot be absolute, only by general consent, and not even then, since this implies his dependence upon the majority of wills.

If we contemplate man in his primitive condi-

tion, we still discover law, seen in an incipient form in patriarchal institutions. Here is the acknowledged need of law. In his most normal state, man feels this necessity, which is deep laid in the rational, the conscious, the experimental life of mankind, and is one of the natural principles tending to a general union in the ethnological world. It is true that in voluntary compacts, (which all governments should be,) the general will needs, by mutual agreement, to deposite authority in a selected individuality : thus ruling itself by representation, each man hereby governing his neighbor, and being in turn subordinated to him. The representative system is the most suitable, most natural, form of government, whether it be monarchical or democratic. It was the form sanctioned by the highest types of humanity, and encouraged in the institutes of God on human government. We can readily form a picture of that society in which each individual considers himself irresponsible ; and can correctly infer the results of such. There would be contest, collision, injustice, and the triumph of the selfish over the benign and equitable. At least, there would be clanships, and their consequent feuds, a life of constant strife and blood, like as it was in the early history of old Scotia, when "Carthon stood on a rock," and "Clessamore was renowned in battle;" when blood burst forth and smoked around "Semo king of shells," and "Starno of the shaggy brow," was ever with sounding hel-

met on and in chase of men. Here are true types of clannish life, which is ever in strife and in arms.

Man not only needs to be conscious of his individuality, but also to feel relation and dependence. He will then seek his own good in social affinity, in civil bonds, and move in concert with others towards nationality and concord.

The principal disturbing forces in the ethnological world, have been those proceeding from a false presumption of personal right, causing each man to be interested only in reference to his own egoism, and indifferent as to the condition or destiny of others; urging him to struggle for the exaltation of self, making him a despot in heart, though a libertine in principle; seeking to enslave others, while to himself he proclaims freedom. The despot is, really, only what every egoist would be, if he had opportunity, and oppression is the result of every creed that proclaims a supreme prerogative in man, and that holds the law of God to be secondary.

The philosophy from which God is excluded is that of self, producing insubordination and hostility to whatever is unsuited to its desire or fancy. The law of such philosophy is disorder. Atheism may boast of its light, its progressive character, yet it tends towards barbarism. A few such names as Playfair and La Place may shed lustre on its ranks, and Hume may make it sparkle for an age, but these are only adornments gathered

by the barbarian from the civilized voyager. The humane and the moral in these characters, sprang from a soil which infidelity did not till, which it rejects; and though for a season they gave a beauty-spot or diamond to the ruder form, yet that wandered again to its own dark shades, to rejoice in its hideous pleasure, the death of the doomed or damned.

By Atheism man would be placed in primitive condition, without primitive law,—would be rendered abnormal, a subject incapable of classification, the problem of whose destiny could not be solved,—would be placed at right angles with every great historic condition, and in conflict with the most general and fundamental of his ideas. Man has not been in a condition without the consciousness of Deity, and when we speak of him in the general, it must be the historic man in his barbarism, with his rude idea, and in civilization with his more perfect object of faith. Man must be studied in history. We must learn of him by going to the past, though silent and full of dead men's bones. We must learn of these dead from their epitaphs.

Atheism, by denying God, opposes human law, and nullifies, theoretically, all social order. Man, on the assumption of the Atheist, is final in himself. But it is all men, and not one alone, who are thus absolute. There is of course no common law, no perfect rule, no absolute right. Will is right, be that will what it may. But this philoso-

phy is absurd ; for man has not, and cannot possibly, exist in such a condition, since the merely human desire is to aggrandize self. Men in masses are not philosophical, nor are they guided in many things by reason ; passion is their impelling force ; and where the restraint of a higher, a Divine law, is removed, the lower propensities operate at will, regardless of all considerations but the selfish. And, indeed, if God is not an actuality, if there be not an eternal right, based upon Infinite intelligence, which is the only and complete finality, whence shall a man seek the true, the proper, and the just, but in his own will or individuality ? If God has not been, is not now being, and has not impressed his law upon our natures, our reasons, bodies, and idealities, to whom, more than self, shall we yield ? Another is only as the *me*. I am *one* as another is one. If another choose, let me also choose, since my will is a sovereignty and free, the same as his. But if we choose in opposition what then ? Compromise or death. Here is needed a sovereign arbitrator, to settle the right upon an equal and immutable foundation.

Christianity is ridiculed as a superstition by an infidelity professing to be philosophic. But what is philosophy ? Is it a mere negation, a denial of the actual and possible ? If it only be negation, it is absurd and extremely limited. It is all comprehended in not or no. Doubt may reasonably enter into the speculative, but a decided negation would put a period to all investigation and dis-

covery. Hume's theory of nothing would never lead to the discovery of a something.

It is true that philosophy is something more than a bare assertion, collection, or enumeration of facts. These enter within the sphere of its consideration, yet it is more than mere forms and numbers. Principles underlie things. Principles beget results.

It would seem that philosophy is a rational inquiry into the laws, causes, sequences, and entities of the natural and intelligent world, is a series of processes, both inductive and deductive, analytical, and synthetical.

Philosophy is free to infer, to stand on facts, and seek the possible, the necessary, and legitimate. Starting from the facts, therefore, of the actual, such as furnishes positive evidence of its existence, or action, to the consciousness, rational, moral, or religious, the earliest inquiries proposed will be the question of origin, law and right. Contingencies and cognates, relations and dependencies, will, as a true sequence, follow in the process of investigation.

The doctrine of Divine existence is presented to the rational and moral consciousness of mankind, and is therefore one of the first and noblest types of philosophies.

Natural religion is allied to philosophy, and practical morality is but the application of ethical philosophy to practical life. Christianity is philosophic, is based upon a rational idea, God, though

it stands upon the revealed and historic. Theism is a question of what is, includes the wherefore as necessary as does materialism, and is alike present to the human consciousness, positively demanding what reason supposes, and by speaking to the inner man, becomes there a law, an element of the conscious life, presenting a general rule, that of obedience to an infinite and holy intelligence.

Man perceives in religion, in Christianity especially, that he does not stand upon mere absolutism, or self; but that he is relative and dependent in every position. Each man is obligated to seek the right, and that lies in the direction of the Divine will. Here then is the principle of order and fusion. The tendency of this principle is to organize society. Wherever we trace governments to their origin, we find them, in their early founders, acting upon avowed faith in a Divine nature, and under the profession of His will, being manifest in the formation of the national body. In the founding of Rome, we are presented with Divine laws; in Greece, the stone of almost every city was laid in the name of some titular god, and Jehovah was the chief corner-stone of the unique, and in its results the wonderful kingdom of Israel. To the idea God, wrong forms may be given, yet from amid all the fables of mythology we can evolve the one and universal law.

If we deny the necessity of law, we proclaim our ignorance of one of the most natural and pre-

valent tendencies of mankind. Man has ever progressed toward law, as the surest means of security, evincing at once, both the necessity and universality of civil and social existence. Theism has underlaid the social movement, has sanctioned the motion toward law and nationality, has presented itself as a barrier to the increase of a selfish despotism.

Christianity is not the religion suitable for a despot, since it recognizes the unity of the human family, and pronounces all men to be subordinate to one Supreme Will, bound by the same rule, charity, and advancing to the same destiny. The design of that system is to render every man a law unto himself, to make rule reciprocal between the man in authority, and the person under it, so that each shall perceive a mutual dependence and exercise a mutual forbearance and charity. Forming an induction upon history, and again viewing man as he positively is, we must conclude, that religion is either an indispensable force, urging to a necessary good or a fated element in human existence; for if man has never, in social condition and relation, been seen destitute of religion, and is not now, the presumption must obviously be, that religion is either natural or necessary. If it be not necessary, then it must be natural; and it would seem apparent, that what is so general in the phenomena of human life, occurring regularly in every ethnological sphere, or division, is a uniform and an established law. That law is either

fated or determined, or is an unavoidable cognate of man's being.

It appears evident to our mind, that religion is traceable to primitive man, whether that be the Edenic, or one remote from us, millions of ages in the fabled antiquity of the eternal *sériest*. If man has been in, or has come from, the unlimited past, so has religion; if he came from a higher, holier nature, so has religion; and if man, as a race, is eternal, so is religion from everlasting to everlasting. Infidelity, or atheism, therefore, is a conflict with eternal principle. It is futile and poor philosophy, to contend against that, which, according to its own assumption, is eternal and necessary. For if man is eternal, his religion is, and if both are eternal, they are necessarily so.

Both in the earliest and latest history of mankind, is religion written, and all the obvious tendencies of the race towards manifest destiny, indicate that it will be continuous with the existence and the history of the whole family. If all the past and all the present reveal the idea God, what shall we infer, unless that this idea will glow in all the future. It is the sun of the soul.

Practical Atheism is opposed to the well-being of man. If law is nullified, order must also disappear. This is the issue contemplated by practical atheism. In the mere idea of a theorist, such as Hume or Epicurus, it may only wear the form or assume the pretensions of a philosophy, but in Voltaire and Volney, it becomes licentiousness

and disorder. A system such as they proposed, would not, and could not, render right, since no law was recognized but that of man's own will, and since there was no principle recognized as fundamental beyond a personal egoism. In such a theory, the measure of every man's freedom would be according to his strength, his rights secure in proportion to his ability, and his life at the mercy of every malign passion common to man. The very principle of atheism must destroy any compact it might form to secure pleasure or order, since its prominent doctrine is the perfect independence of every individualism; an idea or doctrine in contradiction to nature and history.

While atheism can theorize and enjoy the peaceful influences of law and religion, it may feel complacent, but when advancing beyond these, its libertinism destroys wholesome restrictions, the foundations of society crumble beneath its touch, and the happiness of men pass away as a morning vision. Actual atheism is the monarch of social death. Its votaries are doomed to die by the hand they taught to slay. History teaches the need, the right of law, but atheism launches into a bold libertinism, carrying into the great sea of humanity, a storm principle, and an element of woe. Hope, faith, peace, purity, love, are, by it, all buried in a common grave, and the world, rid of all peaceful expectation, is given over to tumult, unbounded license, and confusion. The purpose of a candid atheist may not be to

overturn and destroy, yet the mere absence of the evil intention, does not prevent the operations and results of cherished principles.

The exhibitions of atheism have hitherto been only partial, so that it has not been witnessed as a general and unrestricted force, but from its limited extension and its partial results, its anti-human tendencies are clearly and undeniably evinced. It has, even at the period of its culmination in France, felt the opposition of previous law and civilization, religion and science, so that its action has not at any time been wholly free. Amid opposing and ameliorating conditions, it has produced disorder and death,—and freed from all restraint, it would work out more than death.

The history of atheism teaches, that in its application to masses it is unsafe; that it must be preceded by knowledge, civilization, law and order. It is not in itself a civilizing force, since it resolves man into separate finalities, and breaks up the progress and the order of humanity by destroying its unity.

Again, the difference between Christianity and atheism lies in the faculty of observation. One beholds a Supreme intelligence—one denies this perception. We assume that faith is a perception of the soul; that the religious mind possesses an idea as correctly defined in spiritual things, as the philosopher in mere sentiment or material things. It has its process of observing inwardly, of reasoning, of feeling, of knowing,—so that while those

claiming a right to affirm, because of sensuous perception, they equally, and legitimately, demand the same privilege, on the ground of supersensuous beholdment. And it is this internal perception that gives a consciousness of superior law, one wholly spiritual and pure, which comprehends all true law, and is the source of all right and happiness. If the truth of this interior sight is denied, that is, if it be affirmed that no objective reality is before the mind, and that its supposed or affirmed perception is a fantasy, then, on equally consistent grounds, may the truth of all inward cogitations or apprehensions be rejected. Man is able in some instances to form a conception of the real before disclosed, and it is the presentiment of a truth which frequently leads to its discovery. Newton presupposed the law of gravitation, and subsequently discovered it, yet men might, previous to his detecting, have as reasonably denied the reality of his perception, as to disavow belief in the certainty of a religious presentiment. Newton had faith in what had not been demonstrated, though existing coevally with matter, and had he not succeeded in demonstrating the actuality, yet the law would have been independent of his inability. Religious faith is a presentiment of a spirituality, of a Divine realism, and is entitled, at least on the part of the believer, to the same regard that any other perception receives. This inner sight is in all men, is an *interior sense*, beholding what is invisible to the material eye.

Suppose we do not possess the means of positive proof, or the certainty of exact science, it does not evince the non-existence of the affirmed objectivity, but only inability to form a process or mode of perfect demonstration. Men dreamed of another world when the old one stood alone, and they dreamed of a truth, yet all the while they had not the compass as a means to guide them to it,—they could not prove the actuality.

We admit that the universal idea God is a communicated one, but affirm an innate condition to receive and illustrate it. The nations inhabiting farthest India, or the cold shores of the north, have all received from previous minds their idea God. "Nature," says the atheist, "does not teach the idea God, neither is it innate in man." But if nature does not indicate a God, and if the idea of God is not innate, whence does it proceed? Not from nature, not from man himself. If it does not proceed from nature, nor exist in man himself, it must originate from some source distinct both from man and nature; but what that source is the atheist cannot define, though it must exist, since, according to his hypothesis, it cannot arise from man or matter. We find the source of that idea in God, in a nature spiritual and supreme. He gave man being and gave him reason, gave him sight, powers of intellect, of thought, and gave him the idea of God. This is one of man's earliest ideas, the first element of his knowledge, the basis

of his religion, and his true philosophy. That nature alone, as it is, would teach the perfect idea God, we do not assume. The idea must be furnished. Man has it not innate, though it was his primitive idea, and has been transmitted through all times past to all former and present generations.

The history of mental phenomena teaches a certain connection between the actual and the mythical. It was the primitive idea God, perverted or rendered indistinct, that became the basis of Roman mythology and of oriental Dualism. The idea God is the realism, Polytheism, the ideality. God is the fact, mythology the fancy, unity the realism, plurality the fiction. The realism came first and was abused, was again evolved, and all the poetic is passing away. When the realism is fully developed, there will be a perfect unity, for primitive ideas return often. Though buried for ages, they arise, upheaved by the eternal force underneath them. The material heavens were in blackness, as to true theory or science, but a thought like inspiration came to one and another, till fully evolved in Copernicus. He rose as the morning on the dark heavens, and gave light to benighted science.

The true idea God long wandered amid the dualism of the East, the polytheism of the West, yet began, glorious in Abraham, to assume its Edenic form, and to work with Sethean vigor. The true day had many a holy harbinger, and the

true deliverer many a fearless herald, each of whom blew his clarion, his prophetic blast, until the day dawned, the day-star arose, and the perfect idea God came forth in the Son of Mary, to work in the world, as leaven, forever. The day of Christ was the bursting forth of a new power, that of life and immortality.

The world received him not, yet he broke unto it the bread of life. He is the living power. He is one, and is designed to make all men one. His doctrines are the true philosophy, and his faith the true reason, and on his shoulders the everlasting government shall rest.

CHAPTER III.

PANTHEISM RATIONALLY AND ETHICALLY CONSIDERED.

Spirituality of Deity—Deductions founded upon it.

THE difficulty in the monotheistic system is to retain the idea God in the form of distinct personality, independent of all material elements. Many of the monotheists have adopted the pantheistic view, in which God and matter appear to us one and indivisible. We may be disposed to dismiss pantheism as at once absurd and false. Yet if we consider matter as the production of God, and as yet dependent upon him, we may find it difficult, perhaps, to conceive of them entirely separated. Pantheism seems at first sight to supply a ready solution of the Divine omnipresence, by conceiving him to be the air, the fire, man, beast and bird, or resolving all things to his nature or essence. We perceive in the world vitality, order, and law. We have the idea God, and by easy effort of imagination may unite them, so that God appears law; law God; and these matter, in all its developments and forms.

It might, from the premise, "God created matter," be affirmed that he is the substratum of the material and the vital principle; for if matter proceeded from him, it could not exist independent of him—may be like him.

Again, matter may be but a development of the Divine nature; not a creation, a mere presentation of his being. Pantheism may affirm, that, if God formed matter from no other entity, he produced it from himself, since nothing can beget nothing.

Perhaps pantheism includes difficulties as great as those attendant upon the doctrine of distinct personality; yet at a glance it appears most free from perplexities. We may, it seems, with safety affirm that God is law, is the true and the vitalizing power of all nature, yet maintain his personality, as we do the distinctness of the motive power from the machine to which it imparts motion. The machine is not the motive-power of itself; nor can the body, habitually inert, give itself motion. God is in the world, in the universe, as the motive influence, as the life-imparting presence. The world moves through the application of Divine energy—would cease upon its withdrawal. God is not law in the material as a principle; but as a former, a constructor, a director. As motive influence, he appoints the modes of operation,—also producing action; organizes and furnishes the law, the conditions of multiplying and perpetuation. He is supreme among forms, but is not these forms, only their law,—as

the prince is the law of his people, as the maker is the law of his machine.

To suppose that all is God, is to suppose contradictions. Elements oppose each other. Water is hostile to fire, and flames consume substance. Thus God extinguishes God. God dies in the tree, he revives in the shrub springing from the ruins of that; and thus is seen in constant change and paradox.

Divine oneness is a doctrine, a prominent doctrine of Christ, through which perhaps he teaches not so much directly as by implication. In God he beholds one nature, one will, one mode of existence; a God supreme, in being, in law, in knowledge and power.

Christ teaches the distinct personality of God; and this distinction is held constantly before the attention. God, in the system of Christ, did not appear in the form of mere principle coetaneous with matter, and inseparable from it, but as an intelligent nature, self-existing, possessing in himself sovereignty, will, and independent of all existence. He beheld, however, the divine influence in the blooming and the blushing of the rose; the supreme presence where the sparrow fell; yet regarded neither as the manifestation of the real divine essence. In pantheism, it seems we must lose the supreme intelligence, or reason, since matter is God, and God matter; for the material, in all its parts, cannot be rational, is not, surely. But if all matter be God, then, if he is rational,

matter, in all its particles, is intelligent; or, if matter be not intelligent, God himself being matter, is irrational. A pantheistic God cannot be voluntary, since, if he is but matter, he cannot be intelligent. Admitting his vitality, we must view it only as partial, only seen in the living form of beast and vegetable; but in the bleak and barren desert he possesses no living principle. That the supreme nature pervades all seems clear, but what pervades is not that which is filled, for a thing is not the *pleroma* of itself.

If we assume that God is universal vitality, we assume also that all matter, aggregately and divisibly, has life and energy; which fact or reason would seem to disprove. But if all matter is vital, and is God, the motions of Deity are merely instinctive. Life does not always suppose reason or purpose, and it is, in the generality of instances, irrational and irregular; and God, viewed as instinctive, as animal life or vegetable vitality, appears as self-contradiction. He might develop his influence through all these channels, yet these manifestations of his energy and character are only by means of those instrumentalities. It is inconsistent to utter anything concerning God's developing himself, if pantheism be true, since all is God, as manifested in the universal whole.

God, in the pantheistic sense, possesses no personality. Matter in all its developments reveals a compound essence or entity—is not itself a simple substance. Every tree may be God or a part

of God, yet is not all God, more than the disjointed limb is all the organism of the animal. But this theory reduces the system to inconsistency. If we urge that all matter is God, and yield that he, or it, is not intelligent or vital beyond the mere producing or generating principle, the question is disposed of, on the assumption of atheism, that matter is the only supreme existence. But this is not assumed. It would be better to define God as the constituent principle or element of matter, the basis or the law. Matter is seen in a multitude of forms, but they are not all one, unless in principle or origin; but if God is only the world, then they must be one, or he is a plurality.

Do we not perceive a distinct personality in the sun, in the tree, in each insect, each toad, and mote, and is not the law of each defined and differently operating, and apparently in contradiction? If all these are but parts of God, we have only atheism at last, and in matter the law, the fatality, that begets, that controls, that extinguishes mind. It does not seem possible that rigid pantheism could step beyond infidelity.

The moral system of pantheism cannot be consistent. All things being God, are equally just and holy. The instincts of the brute are God, the passions of the vile are God, as are the virtues of the pure. If the righteous claim to be a part of the Infinite whole, so may the vicious; and if the whole comprehends all possible forms of animal and intellectual being, then all that is depraved,

murderous, obscene, disorderly, is the action of God, *is God*, is altogether just, or necessary, since they all are inseperable from the same nature.

Good and evil in this system lose their proper meaning, as all are placed upon an equal basis, and resolved into one general principle. Virtue becomes a mere term, a mere arbitrary affirmation, fixed by choice, and by the same system transformed into evil; for evil is right, if it be the choice of God, or if it be God. The Supreme is the moon, is the sun; is light, but only equal in divinity to darkness; is holiness, but is unholiness; yet in each the same infinite nature. If Satan be reproached by Gabriel, he may repeat his anathemas to the angel, since both are the parts of the supreme whole; and if the assassin be suspended on a gibbet for his crime, he may from that proclaim his divinity to the gods who strangle him.

If God be but the material, the doctrine of necessity is true. God possesses no volition distinct from the accidents, or instincts, of animated matter: must be as he is, since matter cannot cease. So far as human observation or human reason can perceive, matter is subject to change; not perhaps in its elementary principles, but in position, combination, and dissolution; and these mutations occur, and stand related to each other in the character of cause and effect; must produce what they do, must operate as they do, causing in this motion what has been, what is, and what shall be. There is no will, no cause superior to

material, which can modify it or prevent its modes of operation, since it alone is supreme, and being itself the cause of all form, modification, instinct and intelligence. Hence, then, what is, is necessary ; or could not be other than it is. And mind, as seen, is as really a material production as is the lily or the oak. Nor can we appeal to a moral law for its order, for its regulation, since wholly material, and if so, is under the dominion of physical laws only. The thunder cannot rule itself, nor the lightning direct its stroke, but must roll, and flash, from obedience to a general law, leaving the results of their action to the chances of proximity or condition. If matter is God, then all the causes which operate, extend backward an infinite series, bearing, through the whole, proof that what is cannot be controlled, and must be as it is, since in its generation it receives its laws, and in its actions must beget corresponding effects.

It is true, that matter operates according to general and fixed principles, but this does not evince that it evolved or appointed its own laws. It seems to afford a presumption, rather, that a nature, independent of matter, imprinted these laws and beget their order of operation. It would then seem subordinate, guided by intelligence, operating through the agency of will and purpose. Mind, then, as manifested in the visible world, would appear as the production of mind, superior to matter, not dependent upon it for law, continuation or destiny. This would seem the order of

present phenomena, as the rational only generates the intelligent, the moral its like, the instinctive its kind ; and the vegetable, after its law or nature, produces the blooming, the succulent, and the shady.

If we adopt the atomic theory, originating with Leucippus, we must hold God distinct from matter, or be atheistic. Matter, it would seem, must be atomic, and each of the atoms distinct, separately defined, causing bulk and organism by combination and action. But if pantheism be true, each atom is God, one as much as the other ; and God is not a unit, but a combination of substances. According to pantheism, "whatever is, is right," and the poetry of Pope is the true philosophy. If God be all things, there is no will, no volition besides. The seeming reason and will of man are not the operation of his own individual determining principle ; but the mere action of a general will, in this particular instance or form, is the will of God ; besides which no other law exists to restrain or impel adversely. Because God being all things, and all things being God, they must proceed from one principle or centre, viz., from God ; must harmonize in him, since they are him. Hence, then, atheism is the will of God, a development of the divine reason, as it is the peculiar operation of a general law, upon a specific form, and this form is also the manifestation of the universal whole. And if God be thus in matter and mind constantly opposed, what must we

conclude, but that there is no God, or that immutable necessity rules the one that is? Either of these hypotheses is ruinous to religion, to virtue, and ethics. If God be not, who shall give law—who shall censure, if fatality compels? But the doctrine of fatality does not appear reasonable. God appears entirely free; is not necessitated to be holy. He is pure and just from choice, because holiness is most proper and felicitous. If he choose to proceed unjustly, he can—may bless a fiend and curse an angel.

This is in the possibility of his power, though not in the probability of his nature. He is beyond the influence of secondary causes; beyond the temptations of unholy solicitings; the inducements of his actions lying within himself, and in the correspondence of the perceived, and determined with his holiness and reason.

If indeed he proceeds under the impulsions, and is limited by the restraints of moral necessity, he is not the subject of moral volition, and he stands but a step in advance of pantheistic fatality. Our reason would assure us, that God wills without necessity, by free choice, from a perception of what is suitable for himself and others; from a knowledge of what befits the law of harmony, in favor of which he exerts a free determination. If God be ruled by a moral necessity, matter may be governed by a physical one, and creatures embodying a moral and material constitution, must be subject to the fatality of matter and that of the

moral nature. But two fatalities are inconsistent; yet if God be morally necessitated, he must also be obliged in his physical productions. But this view destroys the dignity of the eternal soul, or else blends him with the mere material.

The doctrine of Christ *subordinates* matter to the will and power of the Divine nature. God and matter are not identified. But while God is not matter, he is amid all forms, yet distinct from them all; developing the acorn, yet is not the oak; guiding the stars; giving impulse to atoms; binding molecule to molecule, worlds to worlds, system to system; producing, amid all possible forms, dependence and reciprocity, order and permanency.

In the Divine individuality we perceive the one primal cause, the centre life, of all the vital, the motary life of all the moving; the law or life that stirs or quickens into action, or brings into orderly association, primary matter. We have God presented as one without duality, himself the sole cause, the supreme soul, the one undivided life; single, yet universal. The trinity of Christ is not the triad of Plato. It does not seem three distinct principles or natures, but three modes of manifestations of one person, seen as God the Father, God the Son, God the Holy Spirit, thus designated on account of their peculiar modes and specific operations.

In the opening of the Gospel of John, we doubtless do perceive something of the Platonic *logos*;

yet we conceive it to be in mere terminology, having the sound but not the sense of the Platonic. We do not find the *Demiurgus*, the mere divine wisdom, but God, or, as it might be, the manifestation or appearance of God. Plato's Logos was the source of intellectual ideas, or intellectual forms and ideas. The wisdom personified by Solomon we conceive has a mere poetical significance, expressive of the intelligence of God, or of his wisdom, not ascending in meaning to the philosophical doctrine of Divine duality. The Trinity is only and properly evolved in the New Testament, where we are presented with the different modes of Divine representation. It does not appear to us that the text cited so frequently from Genesis is a proof text of the doctrine of the Trinity. We must of course yield, that the Hebrew word is used there in the plural number, yet we conceive the use here is arbitrary, not designed to express anything relating to the divine nature, but merely that connected with its action. "God said, let us make man in our own image," it seems was merely designed to express the Divine purpose in relation to man, is a poetic expression, and not a verbatim report of a speech in heaven. Nor can we think that the loss of this text would at all tend to diminish the evidence in favor of the three Divine manifestations.

God is, by Christ, denominated a spirit. But what is a spirit? Modern philosophy regards it as impalpable, not merely a subtle but an imma-

terial nature ; a being without substance, a unit without form or part. We must admit, that the idea, when applied to the human soul, gives us something intangible, forcing upon the reason the conception of mere nonentity. What possesses being, has substance ; what substance, density, though it may not have conformation. We cannot conceive the soul of man to be a mere negation of matter or mere intelligence, like a thought. To us it appears blended with a substance still, though subtle and imperceptible. With regard to the existence of an immaterial nature, can we ascertain its possibility ? Reason may deny the possibility of any thing without substance and form ; but reason is not absolute intelligence, unless it be in God. Reason may state her convictions, but these must be proved, either by experiment or logical processes absolutely incontestible. But experiment cannot reach the spiritual, cannot reveal the nature of the soul. God and the human soul are not equal ; not in nature, nor power, nor disposition. Nor are we obliged by reason to conceive, that because the Infinite intelligence is immaterial, that the spirit of man must be. The word *pseuke* is not applied to God, but is to man, and in a variety of meanings.

The meaning of *pneuma*, which is employed in the fourth chapter of John and twenty-third verse, signifies a rational nature, wind, breath, temper, disposition, feeling, desire ; in the New Testament it is employed to signify the Divine influence.

From these various meanings, perhaps we can determine nothing as to the absolute sense of *pneuma*, or as to the general idea entertained among the ancients, unless by a reference to the definitions given by each writer, of his peculiar views relating to the nature of the spiritual. It must, or will be admitted, that where no definition of *pneuma* is given, when the term is employed in reference to God, or the soul of man, the popular meaning is retained. It seems, from what is gathered of the conceptions of the spiritual generally, prevailing among the Greeks in particular, that its absolute immateriality was not supposed. It seems rather to be a belief of a most subtle essence and ethereal entity, shadowy and visible, yet impalpable to touch. This all-engrossing intelligence of God is all we need to determine, in order to the development of a perfect moral system. If we adopt the popular idea of spirit, we have it distinct from the corporeal, so usual to our view and to our conception; from which proceeds our natural life, and the theatre for the introduction and display of our intelligence. All that the word spirit and the corresponding Greek or Hebrew express, conveys a meaning beyond the popular term matter, and when applied to designate a nature distinct and personal, carries the idea of an unimpressible, indivisible and indestructible being. The shades of Homer differ from matter; they are thin and light, moving without function, like the shadow of the body, without joints or parts—are

mere penumbral extensions. These ghosts are intelligent, are the true Ajaxes and Achilles intellectually, only divested of corporiety. The conception of this king of profane poets is but the repetiton of the scriptural adumbral rationality. Eliphaz pictures as Homer, and the woman of Endor describes the same shadowy, ghostly apparition, rising from the ashes of Samuel. This is not matter as we know or apprehend. We may, in metaphysical strictness, term it essence, or substance; yet we have only the essence, the shadow. We have, in the idea of Homer, ethereal intelligence; we have the same in the book of Job, the same in Virgil; we meet it in Dante, especially where he describes the author of the *Æneid*, with his companions, pacing without noise, the sunless, the sombre, but not dark plateau of Limbo. In *Paradise Lost*, the warrior spirits of heaven are still impassable shadows, opening and closing mists in the celestial air, intelligences in penumbras. This correspondence is useful, even though we trace them all to a common central conception.

We are not afraid to admit the existence of a spiritual essence, a real stamina; but that this is like, or even advances to the shadow of popular materiality, does not to our conception seem possible, or for consistency necessary. We do not understand the nature or name of essence. The basis of matter eludes our observation, the number of substances perplexes our reason, and almost defies computation. Where we least anticipate

them, new and more strange qualities appear; novel and more subtle forces and substances are being presented; until, by actual experiment amid natural forms, and by the presentation of positive phenomena, we are brought to behold the presence of an entity almost impassable and light as the shades of Tartarus and the sad ghosts of Limbo; nor can we yet affirm, that God will not permit his essence to be exposed, that he will not, by leading man to experiment, amid the increasing subtilties which mind and science unfold, suffer him to enter the awful presence, and behold the nature of his being. Man is now walking untrod paths; he has plunged into unknown depths, into the abysses of the obscure,—but on every return has brought for the treasury of knowledge, some mystic pearl, or some leaf of primeval history, presenting a clearer view of the spiritual, and a more wonderful conception of the infinite. There may yet be an inspired science, as there has been an inspired religion, and the essential nature of God unfolded, so that man, beholding the whole harmony of his being, may wonder more, and adore; perceiving His mode of operation on the material, and the law of his constant and necessary influence also there.

The idea developed by Christ is consistent and magnificent. He throws open the gates of the universe, admitting everywhere the Supreme wisdom, everywhere presenting the immediate and vitalizing influence of the chief law, the primitive,

the eternal life. God is here the Supreme reason, and consequently the supreme good. We are not forced to seek for an assemblage of attributes, and in that obliged to the conception of a complex being; for in the Infinite we have one nature, containing all that is actually or possibly excellent.

Supreme holiness is supreme reason; and as God is the former, he is also the latter. The worship of the Supreme reason is the most rational act of man; nor can his adoration be called into existence properly, unless God is presented to his reason, as well as to his affections.

The various moral defections of humanity have resulted from disregard to rational law, seen either in the form of morality or religion. And it is this indifference to reason, or departure from it, which constitutes, truly, the real fall, and depravity of man. God, being the Supreme Reason, furnishes a why for every institution, permit, or prohibition: and the bare fact of law having been by him appointed, affords sufficient grounds of obedience. The law of God is in the order of truth, is truth, and bears man toward him. What proceeds from him sweeps on in a circle of good, and returns again to him, its source and reservoir. Sin is a departure from Divine law, and consequently from Supreme reason, from truth; and the nature, or the person thus departing, bows to the disorderly, or becomes the subject of the material.

History confirms the statement, that the wider the removal of a man, or of nations, from the doc-

trine of Divine rationality, the more deeply they have settled in barbarism and immorality ; while the religion, recognizing the Supreme reason, has diffused life, order, and progress. We perceive in the system of Zoroaster the presence of Divine reason ; it pervaded the Confucian ; and the regions where those religions spread, have, for ages, stood high in comparative history in the scale of civilization.

The reason of God is the uniting, the harmonizing cause of matter, and this alone can be the composing and associating force effectual in human society. The physical aspects of nature, the variety of locality, the diversity of habits, caused by difference of position, tend to widen the dissimilarity existing among individual men and races, giving to each an impulse peculiar to no other ; carrying all on a current of divergence, more remote from a central influence. The unison among men and nations must be moral, or rational, and in force sufficient to restrain local habits ; to raise them above physical conditions ; qualifying them to control material, and to give complexion to the external, through the force of internal reason.

This principle of union must be drawn from the Divine reason. Urged by mere physical causes, or by mere national expediency, people and tribes cannot coalesce and continue permanently united. History proves this. In the days of her decline, Rome formed alliances with nations of different

blood and habit, but they were broken as often as they were formed, and, like physical non-affinities, they again repelled each other. In the days of her strength, she broke, by her physical prowess, the nations of less power; but all the separate elements aggregated in her vast nationality—maintained their distinctness, and manifested themselves anew in the hour of her decline. There was no rational bond of union. The perpetual conflicts of the Jews and the nations who bordered their coasts, were the results of spiritual or rational differences. There was no moral bond, and for that reason there could not be a permanent national or political agreement. The Jews were not sufficiently powerful to subdue physically the Philistines and Edomites; were not sufficiently wise to infuse among them a rational force, by which they should become mutually assimilated. The Jews have, as a nation, been politically weak. Judah was not wholly permeated by the Supreme Reason. The history of that people is a constant series of irrational action, recited by the tongue of inspiration, or written in blood with a willow pen. They became a motive power among the nations only when Christ appeared. They gained in moral, in rational force, what they had lost in physical, and from Calvary, Judea sent forth a shock that thrilled to the most distant realms. She diffused new life through the nation, and subdued those who had not learned her name. The Divine reason began thus to be clearly manifest.

By the light which Christ diffuses, we can steer away from polytheistic myths and the perplexities of pantheism. We perceive a nature that banishes fatality—rising infinitely above necessity, being, in itself, the force of forces, the life of lives, the law of laws, the uncontrolled monarch of the intelligent and material. Standing as the Infinite Reason—God appears as the Supreme Lord, and obedience to him becomes the proper service of man. It is indeed only to a free and independent nature that adoration should be rendered. It is such a nature alone which possesses authority to demand rational obedience. If God could plead the necessity only of his condition, as the reason of his action and his demands, intelligent natures less than he, might excuse the turpitude of their conduct by naming the fatality of their being. If fate compels God, it also governs man; and how-much-soever moral law might plead or urge, yet man must be ruled by necessity. In the idea of Christ lies the true doctrine of liberty, as belonging to God and the rational man.

Nor is there discoverable in his doctrine so much as a shadow of moral necessity. Amid material forms God is recognized as sovereign and free, possessing power to modify law or control action. The volition, indeed, of the Supreme reason, is the law of every object connected with his purpose, or lying within the great empire over which he extends his sway; and nothing appears in the idea of Christ, bearing the view that God proceeds be-

cause of external impulsion or by fatality. He promulgates law from within himself, and this proceeding to subordinate intelligences, retains this intrinsic character; its nature of right, of goodness; promising the truest benefit, and proclaiming its antagonism to the greatest evil. But while God promulgates law, and appoints institutions, they are in the rational world, for voluntary natures, who are left to the exercise of their own will, the action of their personality, in the adoption or rejection of the means and measures presented. But causality prevails throughout the realm of Divine government, obtaining in matter, in reason.

God's law of intelligence is a cause, his law of morality a cause, his law of faith,—and these, like all law, have connected with them penalty and reward. And the declaration of law with penalty, implies, not only obligation, but freedom, as responsibility cannot rest where liberty does not exist. In all mind, there is, in its golden state, a moral and rational right, and a moral and rational sequence. There is also possible to it irrational procedure and irrational results.

This view is that of reason, and upon it is based the action, the demonstration of God. This rational constitution of intelligent beings is the result of the operation of God's rational pneumatism. Correspondence with himself is the reason or the order of God's procedure. He has established material laws, harmonious and perpetual, appointing

a system of relations all subordinate to himself, and all tending to the consummation of a general purpose. Matter must be in absolute subordination to his will, as it possesses no determining power of itself; no life but derived motion and forces. But the law of matter is not applicable to reason. Liberty is the first law of reason. This God possesses in the supremest degree, and this to man is vouchsafed in the endowment of reason. Making a moral or rational claim upon man, he founds it in his own and the human reason, seeking, in properly directing the powers of the soul, to bring man into a correspondence with himself.

The language of the whole New Testament and of Christ especially, affirm the universal spirituality of the Supreme, and as a consequence, his omnipresence. We might suppose ourselves invested with spiritual discernment, so as to behold spiritual things; might perceive the presence of God encompassing us on every side; we might look in the deep shades of the ever green and sunless forest, and behold the Infinite Spirit everywhere diffused. We might climb the mountain above, and in the regions of eternal snow perceive his being; might sail over the ocean, seemingly endless, thinking here the presence of God could not be diffused; yet view him over its watery expanse, in all its hollows, by its corals, and weedy forests, making the pearl answer to his call, the monsters to sport in his presence; we might enter the home of insect and mammoth; might enter the rain-

drop and thunder-cloud ; might pierce all shade and all light, all form, all life ; might lay open all nature, in one vast analysis, and learn that God was there, in the mystery of his spirituality, distinct from every form, the Infinite reason, and supreme goodness.

We might suppose that this scene, in its seeming vast expansion, comprehended the entire being of God ; and strong in this assurance, rise to visit other worlds, supposing either the absence of a Spiritual nature, or the presence of another distinct from the one we had just beheld ; yet, in the first orb, perceive the presence of Jehovah, entering into its heights, and depths ; ranging its expansions, and all its life, its processes, and laws ; see the operation of his will ; might hear his name praised, and read the revelations of his grace ; and in a redemption's song, catch the resemblance of Calvary's Earth, and too rejoice. And passing from this, we might roam to clusters all shining, and worlds all green ; to systems beaming with life and greatness ; to field where chaos lies yet untroubled ; winging on and on, amid all the multitudes and the grand ; in the moving, and the motionless, among dead forms, and ever-varying, ever budding beings ; amid all developements, all beginnings, and endings, perceive the Infinite Soul, light and glorious amid the untold throng of things vast and illimitable, over the unmeasured mighty ; amid the great, mysterious, and the strange ;—yet obvious everywhere, and only lost

when sought for in the darkness of the past, or the depths of the future eternity.

God, indeed, cannot be limited even by thought. Matter is not infinite. Its mightiest aggregations have bounds assigned them, and form; their greatness hints only at the boundless. They shadow feebly the Omnipotent. The limitation of one form proclaims those of another; the boundaries of one stellar system tell of the confinement of another; while the aggregated circumscribings indicate a final line where none have passed. Thought is left far away from this line. God is beyond it, a Spirit; and here, if suns ever shine, and worlds revolve; if here stars cluster and glow; if here greenness comes, if life begins, intelligence rejoices, God will yet be there, Infinite, requiring that they who worship him, must do so in spirit and in truth. And what a source is God? We see him the life-principle of all that lives and moves, the monarch of all; in whose will, the deepest and the highest, the meanest and the most sublime, must look for being, for constitution and allotment. God, in all this vastness, is rational, holy, spiritual, absolute; apportioning to his creatures what is just and consistent with himself. To his intelligent creatures he imparts volition and freedom; to the brutish instinct, to the inanimate unchangeable law and order. Will may choose, instinct follow, the inert be impressed.

The spirituality of God supposes wisdom and knowledge illimitable. The poetic and philosophic

agree in expressing the universality of Divine Intelligence. And this supposes an acquaintance with the existence, the constitution, tendencies, and issues, of all the actual ; with a perception of what can be—what is impossible. God traces the progress and changes of the small dust on the plain, noting its relations there, viewing when it rises, marking its change of influence, with its immediate and future agency. And all the monads agglomerated in the aggregated systems of the universe, the Divine knowledge penetrates. God beholds the relative influence of every one upon every other ; sees where the true balance of the whole lies, where the true harmony is seen, where the final unity will appear. The history of matter belongs to God, since the records of eternity past are his, and the science of futurity his alone : since he also lives in it by his purpose and perception. The history of life and death are both in the divine mind ; nor is there doubt as to the possible, the probable, or the transpiring. Limited intelligence can trace the operations of a few material forms within their immediate vicinage ; can detect the existence of a general principle or law regulating substance ; but as to the constituents of matter, they are held in ignorance,—know but little of the ultimate issue or design of the various forms and systems extending throughout the dominion of the material. Indeed, what is the primitive condition of primary matter, no finite intelligence can truly perceive, no limited reason con-

clusively infer. When, in gravitation, we have unfolded the great law of orbicular and aggregated matter; have followed its agency from the sand to the mountain, in the pea-blossom and banian; beheld it in the moving dust and circling stars; girding zones lost to vision, lost to mortal imaginings—when away in the deep gloom of the unknown—in the darkness of the sunless, we suppose the influence of this law: yet must we pass into fields where matter lies amorphous. Here we must seek its elementary forms. But finite mind cannot thus transcend the visible. The law which it almost adores limits its action and its perception, by confining the frame which holds it to a narrow sphere. It is only by intellectual telescoping, that it can look beyond the little space of the terrene.

God is the Infinite law of all form, all vitality, all matter. Mind exercises everywhere a controlling and constructing influence upon matter, subordinate mind in a subordinate degree, Supreme intelligence in a supreme measure. God is the Cause, and the Director, as he is the Infinite Spirit—the universal intelligence. He is present amid all animate forms—amid the inert; in all the ocean's depths—on the mountain's summit; is everywhere, from pole to pole. He rules in the breath of the animal, from the moth to the monster; moving in all, yet all moving in him. But God himself lives alone—all in all—unchanged by the declines and the resurrections of subordinate

things—still retaining eternal life, while all beside that possesses life passes away. The glow-worm and seraph shine in God, and so the twinkling stars. But while he is amid the blaze of a million suns and constellations, he blesses the lone leper, or the stunted poor. Are we shadowed by evening? God is light. Are we amid all forms of death? he is life. We may adore when we look to the skies or the moth. God rules in^e them. He has no temple, yet all places are full of his presence; he has no form, yet is in myriads. Pantheism seems half true, though false; Egyptian service half philosophical, though foolish.

The ethical doctrine based upon the Divine Spirituality, lies in the idea of its universality, or omniscience and omnipresence. God is present to the heart, the reason, and purpose of every intelligent and responsible being. The most powerful moral motive, and the most efficient, proceeds from this doctrine; consisting in a belief that God beholds, scrutinizes, and records, the various motives of the soul, with the purpose and passions of the whole man. It is a pleasing, yet a philosophical idea, that God rules amid all animate forms and material objects of the universe. It is pure poetry, to sing him in the breeze, stirring the music of nature—in the waving grass—the bending pine; to sing him looking from the stars and from the beauteous blue. But from all these he instructs the reason, and quickens the imagination—appears as the life power of the mighty and

minute—kindling at times the holiest affections in pious hearts—yet being there as an object of grandeur and glory.

Man may reason and not feel, may discover principles and fail to act; may perceive facts and laws, yet be controlled by passion or fancy. God merely viewed philosophically fails to impress the soul. Reason may behold him, yet the heart not fear or adore. God must be in the soul, and this we require to know, to be assured that he is there an observer of our voluntary life; as the Judge of our will or wish—as the still small voice speaking to our conscience—as the sympathizer with our sorrows, and the kind assistant of our resolutions. With a belief that God dwells within him, man must feel himself sacred, mysterious, and awful—no more of the dust, but of God—who is in him an intelligent cause—a righteous law. There is sublime mystery in the doctrine of Infinite Spirit in man; a Supreme reason pervading the soul,—the source of all his life, permeating all his vitality. When the soul therefore feels devotional, it need not wait until in the closet or the woods, to pray. God is within, and there let him be invoked. We may not, necessarily linger without worship, until the seventh day, or until the evening shade and silence. Prayer is not in words or look. It is unheard, unseen; but perceived by the soul which breathes it, and by God who listens to it. We may worship alone. But if we sin, we do not wait the final judgment. The Infinite Justice is present

to decide—the Infinite perception to detect. God himself is the notary of our actions, our sins, our life. There is in this doctrine a moral motive of great power, from which the religious teacher may derive argument and efficacy. And this is one which should be firmly impressed upon the reason and conscience of the sinful, that they may realize their state and relation, and fear the presence of him who dwelleth in them. The spiritual presence of God is the vital power of religious ethics—the basis or antecedent of the future judgment. There is no committed agency appearing, no possibility of deception or concealment, since God himself discerns, and since from everlasting to everlasting he alone is Jehovah. God does not become the conscience of any man, nor the reason, nor will,—yet he is rationally and morally an agent in the soul, the reason of every intelligent nature. God does not influence physically the moral nature of rational beings, as this would reduce them to the level of the oak, and leave them without a will, or positive character. It would place them at once beyond law or obligation, penalty or censure.

CHAPTER IV.

DIVINE UNITY.

Moses and the Dualism of the East. Satan. Reason and Revelation. Idea
God simple. Theos Theoi. Poetic idea. Rational idea.

IN the whole world there are vitality and law. The material system is full of life and power—seems itself a mighty vital force, ever moving and multiplying. Christ taught, as did Moses, that God was the life of the world. Everywhere he detected or affirmed the Divine presence and influence, indicating that the whole material system was dependent upon the Divine volition. He assumed, “God is,” and, again, “the earth is the Lord’s, and the fulness thereof.” The idea of a world without God, formed no part of his exalted philosophy, nor the conception of God without care for the world.

If, indeed, we assume that the world, or the universe, is the work of Divine personality, we should in consistency allow the care and influence of that personality amid its forms and living natures. It matters not how the Divine care is made manifest. Whether by law based on his constant

presence, or by special interpositions. Either is possible, either is consistent. If we deny the regular presence and the special influence of God in this world, we must equally reject them in others. We then make God a local being, in some distant seat or in the household of heaven. God, in such a philosophy, or such a theology, is only a Jupiter fixed on some invisible Olympus, without universality of presence or will. It is not so difficult for reason to conceive of an eternal will, which is law, as to suppose an eternal law, which is not a presence. It is rational to consider God as the source of law; it is more so to regard him as law, as the ever present life and regulator of the physical world. If God imparted law, and gives no presence to the material, he puts forth an omnipotent volition and an eternal impulse. This is more difficult to conceive than that he formed the world and lives therein, because of his eternity and omnipresence.

The law is the Divine will, the Divine influence, proceeding from his immediate presence. The presence of Deity is in harmony with his everlasting being and his oneness—his universality. If indeed God is omnipresent, he must be all-efficient, and energetic; a law, a life, a force, in all things; regulating, restricting, and reproducing them. And this is taught in the system of Christ. God is here disclosed as the producing principle or law of the universe. He moved upon the waters, and the formless of ancient times; and from darkness,

chaos and silence brought forth light, order, sound and motion. But, say some, "Law, eternal law, effected this." "Eternal law made the sun, the stars, the flowering plant, the moving beast, the ocean deep, the mountain, moon, and every living thing." God is the eternal law that produced all forms of beauty, and that opened the rivers of life, that sent food and gladness to bless the living. Matter could not, and did not impart life to itself; nor could it appoint its means of life. Confusion could not produce order, nor life spring where no vitality abode. If matter had eternal life in itself, it would have imparted it to the forms produced, since the law of the material is to bestow what it inherits, what is constituent in itself. Life was conferred upon material forms, and made dependent upon conditions. Eternal life, naturally viewed, cannot be conditional; if so, it is not eternal, but conditional and limited. It is then subject to causation, and itself is a result, and is not eternal. Organic life is now derived, is dependent upon substance. This is the law of that life which it produces. Physical vitality is bestowed, therefore ceases; but spiritual life is an emanation, therefore is immortal. Spiritual life is not contingent, but natural life is, and ever has been.

Pantheism has erred in not distinguishing spiritual from physical life. The life of natural forms is a creation, a real production, different from the spiritual, wrought in man by the breathing of God. Physical life is organic; spiritual life is inorganic

and simple. Organic life is the result of complexity. It required material substance to receive or produce physical vitality; and the life resulting from the operations on the organic was an energy from the Infinite. Spiritual being is a presence from God; is not a physical form; is a thinking etherealism, unseen and unfelt.

In Oriental and German Pantheism God is both organic and inorganic, is physical and spiritual; while in the New Testament, matter is presented as a substance, and God as unsubstantial. Matter is seen plurally, God singly; matter is unintelligent, but God is supreme reason. In Solomon we behold the Supreme Nature, represented in the character of wisdom; a rational nature, ruling material forms, yet distinct from the whole or the parts of the physical universe; a something that would be, were the material forms of the visible annihilated. Perhaps in Ecclesiastes we detect something of Oriental philosophy engrafted upon a Hebrew stock; yet the wisdom described by Solomon is, we would suppose, only a representation of Divine reason. It is not a recognition of a distinct person, not surely one of a Trinity, but rather the manifested intelligence of the eternal God,

Solomon's idea was poetic, and wisdom was a personified attribute of Deity. Solomon, we conceive, held firmly to the exclusive unity of God, though poetic in his phraseology; while Philo, at a later period, elaborated his idea into something like the Platonic Logos.

The oneness of God in the Hebrew Theism was the chief cause of its superiority to the various forms of Polytheistic religion by which it was surrounded. A community of gods and wills destroys the idea of harmony. Mythological deities are always conflicting beings, and the individuality of each impulsive. Order and majesty belong only to one. In him there is unity, natural and eternal, and upon him rests a law equal and immutable. This unity, this oneness is peculiar, yet simple and philosophical; is one of the leading ideas of scripture.

David describes God as the King of the whole earth, and as sitting as king for ever. Moses taught the Divine oneness: "Hear, O Israel, the Lord our God is one Lord." And Isaiah beheld his glory, as he wrought alone in the valley of vision: The breath of God was an overflowing stream; he should sift the nations. But let him speak plainly the Divine unity—"Ye shall have a song, as in the night when a holy solemnity is kept, and a gladness of heart as when one goeth with a pipe to come unto the mountain of the Lord, to the *Mighty One* of Israel." It is the idea of God's oneness and universality that constitutes the sublimity and sweetness of Hebrew poetry. God was one Lord; moving in undisturbed grandeur above thrones and dominions; known as the Everlasting and Supreme. He laid the beams of the chambers of light; flames burned before him, and he rode on the wings of the wind.

While Oriental mythology is rich in poetry, and is also abounding in the luxuriance of fancy, and is a tissue of beautiful images, the Hebrew is pressed full of a true philosophy. We have not a painting in David, but a reality ; not a fancy, but a thought massive and powerful. We do not merely look upon the gorgeousness of Eastern skies as on a garden of roses blooming in light, but into the presence of a glorious spiritualism. It is true, that the idea of the prophets was not always definitely represented in their language, because blended with figures ; yet the conception is sufficiently evident to present the prevailing belief in Jehovah's oneness. It belongs to an age of philosophy to define. If just conceptions, or a lofty and pure literature exercise any developing influence upon the intelligence of the world ; or if the creations of profound systems of philosophy or religion entitle a people or a person to praise, then the Hebrew mind has contributed largely to the rational advancement, the civilization of mankind, and deserves the highest eulogy bestowed on genius and the ennobling. It will be seen, ultimately, that the Hebrew intellect is not, in its range, actions and results, inferior to the Hellenistic. It must appear, finally, in the judgment of the world, that it swept over a broader field than the Latin, and diffused more blessings and developing influences.

Long before the thought of Roman greatness was conceived, while China and the East, Egypt,

and Phœnicia were idolatrous, contributing in a limited degree to the extension of civilization and the contemplation of the world, Moses gave the Israelites a philosophy more consistent, and a religion more rational.

Upon careful investigation, it must appear that the slow progress of the ancient nations towards knowledge and civilization, was not *only* the result of locality. Man then possessed the essentials of enterprise and extension. Curiosity was his attribute, love of novelty a taste. The world was open and free, and the hindrances no more numerous than when people began to awake to the reality of vastness, number and unity. Superstition in the early ages enthralled men. Idolatry was a despotic oligarchy, in which every separate duty was absolute in its sphere. The soul was bound. This religious servility to mythical forms and to malign spirits, gave to the character and habits a degrading tendency. It prepared and ripened men's minds for the despotic in government, and destroyed the belief in unity and brotherhood. Omens and oracles were the laws of adventurers, and sibylline predictions, or the flight of birds, directed or restrained the spirit of freedom and enterprise.

Religion is the strongest force of the mind. It exercises a stronger influence upon character than philosophy or law, and religious feeling is deeper wrought in the conscience than any other. Whether true, or false, it is inseparable from hu-

man existence. It has formed, in all the past, a great part of the history of mankind, and it is the principal element preparing the history of the future. We trace an intimate resemblance between Hindoo theology and Hindoo law. Cruelty is the character of the gods, and treachery a feature of the numerous tribes worshipping Bramah. China has a clearer conception of God, and rationality, than the Lascars. The Chinese are like their religious idea, great amid the types of the human family. If religious faith does not materially influence human life, then it is difficult to explain the resemblance between the theology and the domestic or national characteristics of peoples. The explanation is easily furnished, when the facts of history are admitted. In the interior of Australia, men are almost destitute of the idea God. They are among the lowest, most brutish types of the human race. The original idea through their isolation has become obliterated, and they have gone down to the utmost depths of barbarism and sin. It was not their isolation alone which caused their deterioration, but their loss of religious life and knowledge. The Aztecs, long previous to Columbus, were partially civilized,—had become an agricultural people, had built cities, and wore a national form. They had among them the idea God. That idea had form and power, and it influenced their national habits. It is singular, that all the high, the civilized types and portions of mankind should be in possession of the idea God,

if religion be unnatural or needless; while it is strange that the most perfect manhood appears where religion becomes pure and simple. The truth is, that the idea God is an internal force, tending towards moral expansion—is a principle of moral life, and intellectual culture and vigor.

Men of science have not sufficiently pondered this idea. In his contemplation of the universe Humbolt has not duly recognized the dependence of human progress upon the existence and expansion of the Theistic idea. The grand themes with him are position and science, poetry and mere external history—that is, of climate, discoveries, phenomena. Man is viewed, principally, in dependence on natural scenery, place and phenomena, while the internal life is passed over in silence. Man is worthy a high place in the history of the contemplation of the universe. His whole life, or history, deserves a review. Something more than a glance should be given to his religion.

The progress of the human mind indeed cannot be correctly considered, unless the Theistical history of the race be read and written. Religion is the great moral force in national life, is the most general phenomena of man's mental or psychological existence. It seems singular, and almost puerile, that men who investigate subjects, intimately and immediately connected with man's religion,—especially when they are seeking the laws and processes of thought; of development, or decline,—should fail to consider one of the most

general and sublime principles of all ethnological phenomena ; as if religion was not a part of man's idea, history, forces and destiny. What is the history of a comet to that of a moral sun, or the history of a verse to that of the soul?—or what will a mere material conception compare with a divine idea?

Humbolt's *Cosmos* contains the history of man's secular ideas or conceptions, as it does the matter and phenomena of the world beyond the conceiving mind ; yet the history of the largest sentiment is passed over in comparative silence.

As great, and as general as is the *Cosmos*, it is silent upon the most important of all facts, the rise and progress of the religious idea. It belongs properly to such a work ; and the absence of it from these volumes, so richly stored, is a manifest defect. True, the depth of the religious history of man is profound ; the rise of the idea God hidden, almost, in the mysteries of the distant ; yet so much the more does it demand investigation. We find, however, in the religious history of the world complex and simple ideas, pure and impure conceptions, with conditions of life, national and social, corresponding to each. There is a gradation upward from the debased Australian to the Anglo-Saxon—a social and intellectual development ; while, from the Anglo-Saxon down to the Bosjemons, there is gradual descent in the Theistical conception. We find, in the old Scandinavian worshippers of *Wodin* and *Thor*, a temper

fierce and cruel, and in these deities we behold blood-thirstiness and fury. We perceive in the influence of Fetichism, both in ancient Egypt and among the Negroes of Herodotus, the debasing results of that disgusting form of idolatry. The influence of religious faith is clearly traceable in the history of the Hebrew nation. We might, indeed, learn the whole philosophy of Theism and Polytheism from the various phases through which the Jewish worship passed during the progress of its history from Abraham to Titus.

It was the Abrahamic idea, which should ultimately prevail, and upon which the perfection of mankind should rest. For ages that idea was only a germ. Abraham received it in Chaldea, and retained it among an idolatrous people. The father of many nations was tried as by fire. The beginning of Israel was the dawn of light for all men; and the life of the twelve tribes began in the form of a bold and truthful philosophy. In fire Moses learned of the glory and spirituality of God. The burning bush was a lamp to all nations, and the spot where it glowed is forever a holy place.

Emerging, as Moses did, from the falsities and grossness of Egyptian mythology, it was necessary that a mighty reason should sound the depths of his soul and explore the myths of religion, in order to discover the true and requisite. By a superhuman effort he was placed on Sinai, beyond the flash of magic—by the throne of reason,—in the

midst of life, light and glory, in the presence of one ineffable, Jehovah.

The type of the Mosaic idea was not Egyptian. The Jewish lawgiver looked from the Sinai of his own soul to that on which he beheld the glory of God. On each he beheld one nature, and one supreme. By the bush he was prepared for Sinai; by the mount, for the cloudy pillar and the distant Pisgah. In the book of Genesis we may discover an idea seemingly oriental. But while there appears to be an affinity between the view of Moses, the writer or author of the book of Genesis is not proved, by this resemblance, to have built on the oriental. Partial truth does and may precede the perfect; and the same idea may develop at different points, at the same or different periods, without collusion.

The two natures, God and Satan, differ from the Dualism of Indian mythology, though the oriental may be a truth at the basis, yet poetic in form, and partially developed.

In the history of man, there is apparently a tendency to evil. There are two principles evidently, the good and the opposite. Both cannot, in the light of reason, proceed from the action of one will. We must look for good, and its opposite, in different directions.

God is spiritual and holy. He is the Author of the good, or is the good principle. But the evil is not of God. Matter is gross, is opposed to spirit, is evil. This is one hypothesis. But in matter

there is a manifestation of good ; it is not, then, all evil. The way is open, then, for another theory. There is a spiritual evil, an antagonist of the good. This is the foe of all good—is the author of all evil. This is the Mosaic hypothesis, or doctrine. Satan is the enemy of man—of all righteousness. He brought sin to man and woe to the world. Indian Dualism, and Moses, present the same fact of good and evil, but differ in the location of the cause. Matter, as presented by Moses, is all good. But Satan is the blackness of all darkness. Satan comes only into the fair and harmonious world, as a disturber, as an enemy ; not as a co-equal law. He is subordinate to the Holy One, who, in the hour of man's moral delinquency and gloom, gave promise of superior blessings, and the full subjection of Satanic power to righteous law and eternal good.

In the Scriptures the evil principle never ascends to Divinity, though it is spiritual and immortal. It is only a creature, as the angels are. God *will* make Satan's wrath to praise him. God himself is the supreme : besides him there is none else.

The doctrine of one God is most congenial to reason ; and religion *must* not despise reason. In a primitive age, destitute of a written revelation, the tendency of the religious idea would be polytheistic. Reason had not ranged amid causes, nor contemplated the action of law or the result of change. It knew but little of general principles or a universal law. The eye looked upon different

shapes and shades, the ear heard sounds discordant and harmonious, while the imagination was disposed to presume in each, the presence of a separate and invisible nature.

Before men reason they possess a creed. Truth originally may be the basis of faith. Yet ignorance and imagination build upon it a superstructure of superstition and falsity. And often in an age of knowledge, and of reason, the labor of pruning redundancies from the credence, with the task of conducting the popular mind to the true and rational, is imposed upon the philosopher or theologian.

Polytheism is clearly false, yet a truth was, and is, its foundation. *Theos* is the basis. The idea God runs through its darkest forms. The religious philosopher is obliged to explore all the dark places of this error,—to seek the true path, that it may lead the faith of man to primitive and eternal truth, establishing it there, as upon the rock of ages.

In every age, almost, philosophy has labored to discover the true, theistical idea, and the subject is worthy the most lofty of human intelligence. It opens a wide field for all the attributes of the inner man—the soul, the reason, the faith, the imagination. We perceive in philosophy, frequently, a coincidence with revelation. The conclusions of the one are independent of the other, yet both fall back to the same primitive basis, and stand face to face, in the early light of the world's infancy. Philoso-

phy finds an all-animating principle in nature; revelation discovers the same. Philosophy calls it *nous*, revelation Jehovah. The idea is the same originally in both. The vital principle, the *nous*, the law of all things, and eternal Spirit, are only varied expressions, striving to explain a common law, which to all is incomprehensible. In revelation, God is law—is spirit—is life—is the light of men. In the Mosaic and Christonic, the one law is bold and simple—one and immutable. Philosophy often renders its ideas complex and confused. Law is divested of personality, or the *nous* becomes the constituents of matter.

Moses looks intently from Sinai to a rational personality who is great above all gods. God is distinct, though infinite—an object of the contemplation, and also of the faith.

But religion should not, or does not, reject reason. Plato and Paul both preach God. One proclaims him as the eternal Father, the other as the father of spirits. Paul's idea was drawn from the written word; the Platonic was fashioned from the tradition or reason. Revelation was the basis of both. Plato's idea was mixed, Paul's pure. The Pauline idea was original, but renewed. Myths belonged to the Greek, but the Benjamite cast aside tradition, and bowed only to the *One God*. In Plato we find a corroboration of Paul, and almost the germ of the Christian Theism. He recognized the presence of evil, the necessity of Divine mercy—a doctrine that swelled the theme of Isaiah and Paul.

Inspiration and reason may well agree, since God bestowed the latter, and breathed forth the former. Our reason is made to try inspiration. While reason must bow to faith, this must submit to the tests of reason. Everywhere, claims to inspiration appear. But all cannot be true. Systems are contradictory; books professing a Divine production, disagree. Either reason or revelation must decide the true. The work is obviously that of the human reason. It must gather history, evidence from the archives of nature, from the soul of man. Like Plato, reason must search, sun, moon, and stars, circling motion, air, light, and sound. Reason may not hope to solve all; her duty is only to test and prove; her's is a mission of corroboration and detection. Reason and faith alike, take hold upon evidence, or repudiate where this is not presented, is not clear, is not consistent. Nor can other procedure be legitimate. Mere credulity would receive a lie, as it would a truth, and adhere as firmly to a fallacy, as it would to a clear and perfect proposition, fully demonstrated. Reason alone must acknowledge herself feeble when she attempts to lift from the history of man the mighty mystery of his origin and destiny. And even with the true original idea of a primitive revelation, destitute of a fresh and written one, she usually fails to discover the loftiest and most important truths of all religion, or philosophy, the eternal oneness of God.

The idea God is simple. Rationally he is one;

scripturally he is one. Poetry often brings forth a complex idea. In the highly poetic Greek, we perceive the complex form in its greatest extent. That land which brought forth the Orphic and Homeric muse, and glowed with Promethean fire, whose reason shone, shines, and shall shine,—had a mythology packed with gods and myths. Grecian deities were almost as numerous as Grecian freemen. The reason of this plurality was the mythical poetry of the early Greek history, springing from an imagination matured before the judgment, the reason, or *experience* had ripened into science.

To the speculative mind, the supreme law would perhaps seem one, while to the mere observer, whose views of nature were partial, the ruling, or superior principle, would appear plural. Doubtless, a profound view of nature, gives the impression of unity and oneness, in its producing cause ; yet a limited and superficial contemplation of material forms and agencies, would, in an uninspired and rude period, result in a complex faith, or in a polytheism.

The simple idea Theos, or the complex one Theoi, however, respectively influence the practical and the experimental life of man. The veneration of the soul for the Divine becomes weakened amid the disgusting forms of Polytheism, or lost in the dark mazes of the complex and conflicting. In proportion as the soul venerates the Deity, the action of the mind and body will be brought to

correspond with the Divine law or nature. While reverence is diffused and weakened by baseness and plurality, it is concentrated and intensified by unity.

God is one—is the potent idea—is a thought of vastness and power. Polytheism weakens it. The unity of God makes him awful and almighty. It sends an infinite Presence into all the past. It is a mighty beacon, giving light to all eternity. The poetic idea is frequently confused. It often fails to satisfy or to silence reason. The imagination may float over a sea of glass, as on wings of ether, amid Divine life, light, joy, ecstasy—may fancy a flood of nectar, or fields of ambrosia, Cassia, and forests of balm, yet the reason gathers no fruition, or derives no morality and energy. It may lead the soul to hope, and in the pursuit of a shadowed good—may work up its presentiment of a spiritual life and blessing; yet while it flies along over a shining way—like in the meteor's track or a phosphor path in the ocean's bosom—it rests on no glorious goal; and leaves, at length, the spirit gazing into darkness, for the return of a fitful, and transient light. Poetry may contain the true idea God, may retain it pure; and in the light of its own peculiar inspiration, present it as one and eternal—may hold in its mystic chalice, much of truth, natural and spiritual: yet the poetic tends to exaggeration. It possesses licence, it lives amid fancies, in the midst of a maze of resemblances, external and remote; employing fancies in prefer-

ence to facts. It is not the business of poetry to discover, to analyze, or demonstrate. It is poetry without these procedures; and can exist or flourish beautifully in the garden of the purest fiction. What it creates is romance. This is one sphere of poetry. In another sphere it may beautify the real. It will give to the desert pools and trees, fruit and flower; it gives to the rock a voice; to the dead life. It is frequently like Flora, whom we fancy seated in the shining car of Helius, throwing flowers all over the world. —Poetry, taking truth and resting it on her own high abode, often makes it sublime. But poetry often renders even strong truth effeminate—she makes it like a eunuch in a Persian palace.

This we speak of uninspired poetry. The germ of inspired poetry is truth, which is from God, while the dress proceeds from man. Yet the mission of the sacred muse is noble and divine. She comes as a cherubim of light and majesty, and lo! a glowing wheel, within a wheel. She flies from Horeb and from Sinai, in fire and smoke, and her path is like seraphic light, shining from heaven to earth, from the burning bush to the burning throne. Her's is the office to make the songs of heaven to compose that of the seer; she gave the *Allelulias* in the holy of holies on high—the holy selah to David and his choir. She came to the world in a poetic age—not because she was the brightest light, or child of God, but because she was fitted at that time, to accomplish the Divine purpose.

God dealt with the Jews as Jews; He made them a poetic people. Abraham was the poetic idea of faith, Moses of law, David of the Messiah. The Hebrews talked poetically of plough-shares and goads, of myrtles and sycamores. Their language was poetry of itself. God sent them inspired poets, burning with holy light. He gave his prophets live coals from his altar, and water to drink proceeding from the throne; and then, as on wings of glory, did fly before them, to give a scene for their contemplation and utterance. The Socratic would have been out of time and place, when and where David sang—cold logic would have frozen a Hebrew soul—cold philosophy would have consumed a Jew's spiritual life. God's ways are wise. He found a nation of poets, and he inspired the poets of the nation, to teach the great school of poets. This view helps to an understanding of the bible, and of the God of the bible. As poetry produces fruit among all people previous to reason, so it happened in the Jewish nation; and as reason rises later, and abides longer, so was it to be in the history of the Hebrews, and the Hebrew idea. Properly, the rational is the life of the world. The rational is of God, of Christ,—is the Divine reason. Christ was not merely poetic. He was the *Logos*. He spoke as never man spoke, as Moses never spoke, as Isaiah never spoke—when he talked, a greater than Solomon was there. Christ's sermons are not, as Gilfillan says, all poetry. They are the

Divine logic. Christ is the reason, following the poetry of God, as Socrates was the reason of Greece following the Hesiod. It is true, that when Christ proclaimed his mission, poetry was still existant in the Jewish life; but reason was more wrought than when Jeremiah was in the horrible pit, or than when Daniel stood by the river Ulai. Gamaliel taught at Jerusalem, and Roman reason sat on Zion. Phariseeism sat in the robes of philosophy by all the corners, and the Sadducees queried, "How can the dead be raised?"

The time had arrived, likewise, when God would speak to philosophers and Gentile kings,—when he would, by his messengers, declare himself on Mars Hill, and by the Capitoline, in the land of Demosthenes and Cicero. Christ, therefore, sat calmly down on his chosen hills to break the bread of life—to speak a philosophy—to utter a law, to be taught all nations. He spoke as the Jews then spoke, simple (when compared with a thousand years past,) and exact. The Jewish mind was more sedate though sinful. They had lost much of the enthusiasm of their fathers. Christ spoke solemn and deep-toned, so that the world might hear—so that the Jews might believe. The same life was communicated to the Apostles. They were poets, but they reasoned more than they painted. Only in John do we find the full poetic vein, only in Peter the old Hebrew enthusiasm. Christ came to the Jewish age of reason.

The progress of knowledge is gradual, and philosophy is slow in diffusing itself. The rude or primitive mind is not in a condition to apprehend scientific forms, or to ascertain truth by philosophical processes. A primitive people, therefore, have not a philosophy or science, strictly speaking. Philosophy may enter into their history—may be manifest in their every-day life, and mixed up with their simple institutions, yet they do not think this philosophy, but act it; are not conscious of it, but others perceive it.

The attempt to enlighten a barbarous people, must be made through means and mediums familiar to them, and through which the truth, or the light, can be apprehended by them. Truth must be familiarized, simplified, and presented, in the common form of expressing thought, whether of poetry or prose. It was upon this principle, that God proceeded when he gave prophets of poetic minds to preach the truth to his chosen, yet disobedient people. Hence we find, in their language, the symbolic, the high-wrought and glowing. Some of the prophets were almost mystic. As the national character became more sedate, the rational took the place of the poetic.

The lessons of the captivity enlightened the Jews. By the streams of Babylon, they learned that Jehovah was not confined to Judea's hills, or to the sacrifices of Moriah. When they returned to rebuild Jerusalem, they were less poetic, and possessed of a more substantial Theism. They

had seen God work for them, in a Gentile land, they had learned or witnessed a Divine influence on the mind of a Gentile king. They learned that men not circumcised could be called of God, could be taught, and could teach of God. They learned that the soul was the true temple of God—that Gentile nations were made the messengers of his will.

The purely rational idea of God is, perhaps, more favorable to a solid and consistent religion, than the purely poetic. While yet in the shadow thrown from Sinai, the Jews sacrificed to the golden calf. By the base of Moriah they builded altars and consecrated groves to Astarte; plains and high places were made sacred to Moloch. The symbols of the Mosaic were blended with the abominations of the Canaanites, and the altars of Jehovah profaned with sacrifices to Baal. "Oh, Baal, hear us," they cried. They heard the sound of inspired song, yet took their instruments and made melody to idols, that hear not, that taste not, that see not. They burned incense to stones and moons. Previous to the Babylonish captivity, the Jews were not a holy or a consistent people, though less corrupt than the surrounding nations. It was the remaining Egyptian idea, in connection with the Canaanitish, which caused their frequent departure from the religion of Abraham and the institutions of Moses. Even their law, their revelation, their prophets, were derided and abused, so long as the idolatrous idea found place in their

faith. The inspired muse sung, and so did the idolatrous. God's anger burned, yet they plunged and rested in the iniquities of the adjoining nations. Misinterpreting the symbols of their religion and the figures of their poetry, they walked with blind presumption in the ways of Baalam. Experience informed their judgment. What the poetry of the prophets failed to accomplish, the righteous and severe judgments of God effected.

The Jews sought righteousness amid mere symbols. In the smoke of sacrifice they forgot justice and mercy. The frequent defections of the Jews are traceable to the remnants of the Egyptian religion, and to the external pressure of the Amalekites, the Philistines—to all the idolaters of Canaan. The influences of the past, and those contemporary with them for two or three centuries, tended to the production in them of the polytheistic idea. They did not, as a people, retain the idea God is one, and just in proportion as they lost or abandoned the doctrine of the unity of God and the universality of Jehovah, they became corrupt. Among the prophets we behold the Mosaic idea full and bold, yet this idea did not become diffused throughout the general faith. We see this verified among the ten tribes. They halted between Jehovah and Baal. The manifestation of Jehovah's power turned their devotion for a season. The prophets were not omnipresent. They might pass from tribe to tribe, from Dan to Beersheba, yet they did not fly on the wings of

the eagle or the wind; they were men. They could not be universal, like books, or like suns, seen by all in a day. Time elapsed, therefore, before the people learned the whole truth. In the midst of affliction they were impregnated with a nobler philosophy,—a broader faith took hold of their souls.

Had the Hebrews retained in Judea the Mosaic idea pure and perfect, their history would have been far different. Apostacy from the Mosaic doctrine was the beginning of tumult and destruction. Rehoboam perceived the power of religious faith. He saw that oneness in faith must make oneness in nationality. He planted idolatry, to keep the ten tribes from going up to Zion or Jerusalem, to offer unto the Lord sacrifices, and to give their brethren the holy kiss. Falling into idolatry they sunk into decay. They lost God, and "*they are not*," for idolatry took them. They are lost from the history of the world, are only known to the mind of God. Where are they? all the nations ask. Where are they? answer the echoes of history.

The mere idea of Divine unity is not, perhaps, sufficient for the human credence. God may be one, yet not be pure. He may be eternal, yet not immutable. While men affirm or believe in Divine unity, they need to have faith in Divine holiness. The Hebrew prophets labored not only to set the oneness of Jehovah before the mind or faith of the people, but to present him holy and just.

“Worship the Lord in the beauty of holiness,” was their cry. They taught that God required mercy, justice, truth—that to obey was better than to sacrifice.

The necessity of properly appreciating the Divine character, and of rightly apprehending it, lies in the tendency of the mind to consider God as the final law, and his will superior to that of man. Where the Divine law is recognized clearly and as binding upon man, the life will be modified by the apprehension. If there be no pure attribute in the nature of the Being apprehended, the soul of the apprehender will not struggle after holiness. We perceive this verified in the different systems of modern and ancient polytheism. The votaries of Bacchus loved wine and banqueting, and vied with the old wine-bibber himself in lust and drunkenness. In the mythology of both the Greeks and Romans, we have descriptions of bowers among the fair portion of the supernals and old libertines, ranging from Jupiter to Comus.

Public virtue, such as patriotism and honor, might adorn the character of the bachanalian even, yet history reveals the ancients in the midst of the most unseemly and unnatural vices. Virtue existed among the earliest Romans. They had gods fewer and lords fewer than at later periods, when they had blended Egyptian idolatry with their own. A religion that patronized lust and rape, in which unchastity seemed fundamental, could but tend to deteriorate character. It is not in the na-

ture of man to rise, steeped in wine, from feasts, and feel in his bosom the kindling of pure and lofty purposes; nor would we deem that a person, emerging from the revellings of the *dionesia*, would return to his home more fitted for the duties of public and domestic life. A system, of which prostitution was an act of worship, could not tend toward the happiness or prosperity of a people. Such a religion produced its natural fruits. Licentiousness became the vice of the whole body. Rome was a bawd-room; Athens was the mother of learning, of philosophy, poetry, and courtezans.

Simony and incest, especially in the first stage of Rome's decline, were rampant; half the empire equalled the brothels of Paris. We have but to look into Catullus and Juvenal, to read the Roman character, and behold a picture of their social life. In the streets and in the forum we might perceive magnificence and dignity, here and there, shining; but among the masses, and especially in the nobility, we should behold but a dark congregation of moral filth, a heaping together of pride, gluttony, drunkenness, and other abominations too polluting to name; scenes, which Gibbon loves so well to picture, as if the air of sensualism to him was sweet.

We cannot doubt that religious credence influenced the domestic life of both Greeks and Latins, Egyptians and Jews. Religion is the inner law of man, whether it be pure or impure, false or true. Religion is indeed the life of the inner man. It

has been, it is. It modifies his thought, purpose, and conduct. It gives complexion to his whole being. Men, therefore, need a pure Divine idea, a pure and holy religion.

CHAPTER V.

MAN IN HIS FIRST DECLINE.

MAN, in the bible view, is a unity. We perceive one original type, from which other species radiated. This unity man proceeds from the unity God. Before man, the earth was without form and void; at the birth of man, it was a thing of law, covered with fruit and flowers. In his original form, man stood as the representative of God to the animal, as he was the most perfect organism, and the loftiest intelligence, and the only one. He was made, however, from the dust of the earth, the element of all animal natures, while the vital breath was breathed into his nostrils by God. We recognise a process in the creation of man distinct from that presented in the animal world of brutes, and fish, and flying thing, and insect forms. These were all formed by God, yet it is not said that God breathed into them the breath of life. He originated the vital principle, but man he compassed by his Spirit. This is the Divine breath, and by this man became a living soul.

This expression seems to mark peculiarity in action, a speciality of process nowhere else presented or obtaining. Man becoming a living soul, may only mean that he began to live—became a being of life, but it does not oppose the idea, that in this living form a divine principle was deposited by the Spirit which brooded over the waters. God gave a vital principle to nature, that was to continue through all generations—all changes—making the world ever blooming and full of motion—filling it with food and gladness. In man he deposited a spiritual principle, to multiply in all time, and to continue through all eternity. He breathed into his nostrils of his own peculiar nature, not mere life, but a spirituality—a morality. We, of course, do not suppose that God, like man or beast, respire, and when it is said he breathed into man, we are only to consider a peculiar action of the Divine spirit upon the inert frame of the Edenic man. The breath of God, is his spirit infused into a form. From the breath of God man receives a higher life than that of a tree or brute. The plan of God seems to have been a unity, that is to create a world of beauty, vocal and vital, considered in its orders, for the home of intelligence, and the stage on which might be made manifest the luminous scenes of his love and mercy. The world was ordained to instruct and please man; the day was to utter speech, the night to show knowledge, the firmament to show forth God's handiwork—to attest, through all time,

the omnipotence of the Creator, and the glory of his conceptions.

Man was made upright, and this is sufficient to show us, that God seeks, by proper means and labors, the purity and perfections of the natures he has formed. The speculation as to the origin of evil is rendered useless by the bible, as it presents a holy man proceeding from God, and an unholy one made by disobedience.

Sin is not a positive creation, like that of the world, but an act of intelligence, and can claim no decree of God, only that he formed man with an agency, and capable of good, or wrong doing. With another constitution, man would not have been man; and if God had made him incapable of moral agency, he would also have formed him incapable of rational freedom. Both physical and moral freedom are obvious in the condition of man, though perhaps not at present in complete perfection. Possessed of physical freedom, or agency, he may range over all the realms of matter, climbing the mountain, piercing the cloud, roaming the forest full of trees and beasts, of plumes and flowers; may plough the ocean, teeming with pearl and coral; may eat of the fruit of every clime, and quaff the pleasure of every spot of beauty. Man has well employed his agency, when considered in the results of ethnological distribution. He is found on almost every hill, in primitive forest, dark and deep—on widening steppes almost touching two hemispheres—on the

islands of the waters—way in the tropics, and amid the eternal snows of both poles. Owing to this ability to diffuse and permeate, man is able to comprehend, in the boundary of his pleasure, all the multitudinous forms of physical enjoyment which the earth affords, while he also exposes himself to influences adverse to comfort. We must not blame God for all the evil that physical position produces. Men violate nature's law in every spot, in Greenland, India, and sunny Greece, or the Isles of the South. They wander to the poles by the will of themselves, and when they shiver there, they should not accuse God.

Let us consider man in his fall and distribution. The fall of Adam was an act, or the purpose, of disobedience, and this was voluntary. He saw, he desired, he willed, he ate, or performed the work of disobeying, and received in his body and soul the result of his sins.

There was a change in his moral position. He was previously a just person, but, as a violator of law, now unjust; he was, prior to his sin, in a state of acceptance, but subsequent to it, in a condition of condemnation. The condition of the first man was that of a person educated by pious parents, who presented a pure law, and shed from them holy influences—who knew of God and taught him. While the son received the instructions of his parents and followed them, he would be upright, moral; but disregarding them, and disobeying, he would fall, and as men do, wax

worse and worse. The law of a holy God was not regarded by the primitive man. He broke from Divine limitations, and yielded to the ultra-ism of his passions.

The moral death, considered as the curse, or one form of it, was the natural result of moral obliquity. It is the genius of sin to descend, while righteousness has the true principle of progress, is the true excelsior. The sin of Adam was a moral wine-bibbing. He became drunk from the draught—he reeled, he fell. He would slumber, till removed from the way by the officers of the law, and continue intoxicated forever, unless receiving from the great Physician of souls a perfect antidote. Naturally, the sinner, whether in Eden or Polynesia, would repeat his crime, and, by multiplied sins, increase his deterioration. While the law of the Lord is perfect, converting the soul, the law of sin condemns, and continues the soul in guilt and wrath. Whatever may be supposed, in reference to the final issue of human life, it is proved by the Scriptures and observation, that sin does not result in moral vigor. The moral life of the human soul is its ability to resist temptation, and to perform the duties enjoined in the Divine law, or indicated in the original moral tendencies impressed upon the soul in the day of the first creation. Man wastes his moral strength over forbidden pleasures, and by his sin shadows his soul in the drapery of death.

Sin is not a tranquil power, neither does it pro-

duce quietude in the bosom of man, and wherever introduced, it operates as a disturbing force, is like a high wind on the ocean's bosom, or the rude alarm of war among quiet hamlets or peaceful villages.

Again, evil is not constringent. A person who is sinful is not by his wickedness rendered incapable of sin or indisposed to another, but subjected to an increase of his guilt and transgression. Nor does his sin limit its operation and influence to himself; it is the contagion of the moral world, dreadful and deadly.

The diffusiveness of sin follows the law of human energies. Man, as a physical being, impresses himself upon animal nature and substance, even when unconscious of the presence of others, or of the influence of which he is also the object. Influence is moral and intellectual. One man is capable of bringing another into the same, or similar states with himself, in the same physical mood. The apostle recognized the energy of evil when he wrote, "Evil communications corrupt good manners," or good morals, as it means. Every look of a living form is a force—every word a power of good or evil, and every imagination of the heart a bright beam, or a winged arrow of death. Man, therefore, in the extension of his influence multiplies himself, for his agency is not limited by one other egoism, but pursues a diffusive course, and permeates millions.

Let us then notice briefly the diffusive tenden-

cies of the first transgression, or of the sin termed the Fall, and see how the first human life has multiplied and communicated itself to all other ethnologic lives.

Adam was the physical, and also the moral type of man—was the primeval life of the contemplated millions who were to arise and work out the destiny of humanity. The elements of their vitality were in Adam, and the principle he communicated would be of himself and like himself in his fallen condition. He would, in the work of generations, impress himself physically and intellectually, would reproduce the soul principle and its moral features in those springing from his loins. It is evident in physiological, ethical, and intellectual science, that man transmits his perfections and imperfections. And this law, began in Adam, will not cease when men cease, but be an inerasable inscription on the pillars of eternity. Adam's sin is in the souls and bodies of all men, according to the law of descent and propagation. But his influence in Eden was the same as of a sinful man's in Ethiopia, only he included in himself more lives and more influence. Had Adam died without producing life, all the races who have been since—included in him—would have died prospectively, or in reality, would not have been. Strange would have been the history of the world, had he passed away, bringing no heir, leaving only the life of the tree, the flower, the beast, to multiply, and perish. We might fancy the day opening

and closing on a silent world, wherein was the sound of no human voice, the hum of no progressive life ; wherein light rested on huge beasts, sole monarchs of earth, fattening on all the fruit that man should eat. We might imagine loaded vines and bending trees, all stunted. Primitive forests would have grown gray in their longing for the axe, and the soil hungry for the plough ; rivers would have rolled forever untroubled by boat or oar, the ocean roared in silent grandeur. There would be, deep in earth and sea, rich pearl and diamond, gold and precious ores,—but none to dig and none to shapen. The world would have been a hermit's cell, where the anchorite was dead ; the tomb of a man, and the tomb of a race in him. The handiwork of God would not have been read, the speech of day and night would not have been heard ; none could interpret the works of the Infinite Father, no, not one ! We can here solve the problem of Adam's exemption from the immediate infliction of death, as other life must also become extinct, and a new creation called forth, or the world left unpeopled. God spared the sinner, that the world might not be desolate, but executed, when millions breathed the breath of life, the first sentence, dying thou shalt die. Perhaps all God meant by the threat was, that Adam should become the subject of death. The expression, "in the day," may only be Mosaic, signifying at the time, or in the day thou eatest, thou shalt surely be liable to death, shall begin to die.

Adam was, in addition to being the parent of all flesh, the first exemplar of men. His posterity therefore, besides partaking of his nature physically, would also receive a moral bias through his example and instructions. The history of all practical life teaches us that the daily influence of the vicious is pernicious. Adam was a sinner, had manifested a depravity wrought out by himself, indicating a breach upon that perfection which he possessed when God pronounced him good. We see the reproduction of Adam in Cain, the first sin renewed in the death of Abel. It would be an illogical philosophy which could not discover any connection between the transgression of Adam and the murder of Abel. Sin had wrought an example of folly, and brought the spirit of rebellion against God. If Adam did not morally influence Cain, why should the abandoned mothers of brothels mould the character and beget the morals of the few wretched offspring to whom they give being? The law of sin—of its production—was the same in Eden as it is in the pest-houses of licentiousness with which every modern city teems. Sin in the first man had its seed-time, its blossom, its fruit. True, it was the nightshade in a garden of fairer flowers, even of life, but it was there, with its bane, to poison.

We do not pretend, that had Adam continued holy, all his posterity would have forever been pure, but that his sin accelerated the progress, by giving an earlier appearance to evil, and insured a

diffusion which, without his transgression, it would not have obtained.

The impulse given to the world from Eden was Adamic, and its tendency was downward. This we learn from the history of Antideluvian man. We perceive a few who retained the knowledge of God, and these were the sons of Seth, of whom was Enoch, that was not, for God took him; but in the throng which swarmed on the defiled earth, the chief were giants in sin. The purest stood nearest Eden with its cherubim and fire, nearest the bloom amid which a spotless pair—now spotless no more—reposed; where the tree of the knowledge of good and evil stood, and the tree of life, of which man should not eat, lest he live in sin forever. True to the law of sin, man waxed worse and worse, until a mighty Atheism swept, like a flood, over the human race, destroying moral life and creating a necessity for a physical deluge, to cleanse the earth from moral defilement. At the time of Noah, the earth was filled with Adams, men of sin, of death, of crime, who mocked God, and perished. And it is a striking fact, that the great atheistical epoch was amid the earliest men, before arts flourished or science unfolded its wonders, to lead the soul and the reason in search of the First Cause. From the primitive times man has possessed the idea God, but that lies, like human life, in dark and gloomy forests, overshadowed by a lofty growth of passions and corruptions. But as man has emerged from this solitude, com-

ing from barbarism into civilization, this idea has grown into a great and luxuriant tree, swelling beyond the mere limits of tradition, into those of a bold and sublime philosophy, even casting its leaves into the empyrean, and drawing life from its purer and sreener air. Nature is favorable to the faith of man, and science more advances than denies the truth. We merely hint at this fact, since Atheism assumes, that as science becomes diffused men will cease to believe.

This is specially the age of science, of reason, yet faith has not ceased ; but the earlier ages were those of tradition, and faith was less perfect. This we affirm on the testimony of history. The idea God is a truth, is inwoven with human spiritualism, is a latentism of man, receiving from every point of nature and history unnumbered corroborations. In Noah, Adamic corruption met an opposer, and in him its progress was partially limited. He stood as a relic of Edenic purity—a new type flowering from an old root—standing alone in the midst of dead and corrupting millions. The history, along from Adam to him, has been cheered with a few names, which, like those of Sardis at a later and more limited apostacy, had not become defiled. They were lights casting rays on the dark ocean, beacons to warn where was danger and death. But their warnings were unheeded, and the rash host rushed, amid all the storm, against the high rock of justice, and were sunk in the flood. We find Seth and Enoch, the better types

of a purer race, one sending out the sons of God, —the other, even from the dark scene of almost universal gloom and death, giving a perspective of the far future, and proclaiming the Lord should come with ten thousand of his angels.

Noah was the nucleus of a new dispensation, the germ of a higher and more spiritual life; and through him the prophetic spirit, with the preaching of righteousness, was to open its light upon the benighted world. Enoch, previous to Noah, was the only soul on whom the mantle of a seer seemed to fall, and that mantle was folded when God took him, and upon no successor did it descend until the building of the ark. Then Noah, wrapped in its mystic, yet divine folds, predicted the coming of God in a flood of vengeance, and warned the world, of death in the hundredth year. But the old prophet was mocked, and left to build his ark, while the huge masses of human guilt rolled on amid corruption toward the day of doom.

We perceive, among the antediluvians, as every where, the destructive nature or effects of the Fall. It was inimical to natural life. Man was the subject of death when he first transgressed; and he died morally as he died physically. But this moral death was not the paralysation of his moral nature, by which he became incapable of a righteous tendency or the retention of a spiritual life, but rather a death of moral happiness, a departure of innocence, of hope; a loss of Divine presence, he becoming also the subject of condemnation.

Morally, Adam was not totally dead, or imbecile, under the curse; but when he stood as a moral transgressor, he was the condemned victim of law. Hence he was dead legally, though the execution of the sentence was delayed. The real death, however, we deem was natural death, that might or might not result in eternal death, according as the purpose of God was manifested. Primitive or Edenic man we conceive had the privilege or prospect of indefinite life. His peculiar physical organism was not changed, in form or function, by his sin, but the conditions of his frame might be, and were, materially altered. He was removed from the garden of pleasure and all its delights, to a scene of trial and pain. Nor is it reasonable to suppose that his anti-Eden condition would be as congenial to his body as his Paradisaical one. He was removed from the tree of life, that is, he was placed beyond the probability of an extremely protracted existence, was divested of ability to renew and preserve the vigor of his physical constitution, was where he must die, where almost every day pushed him nearer to the tomb. This is the legitimate result of sin. It is an internal force, yet it influences man in reference to external position. Man by his iniquity brings poverty, imprisonment, death. He lays the necessity of condemnation, and works the change in his own condition. The wicked are taken from the breadth of the hills, the glorious scenery of a wide world—locked in narrow cells—are doomed to death. Holiness would have.

resulted differently. They would have held a different relation to law, to society—and then to the prison, to the world.

Adam's sin resulted thus. He was banished from Eden to a place of exile, to regret, to tears, to sickness, to sores, to sorrows. With his crime he was made a mourner. Sin not only diseases the mind, it deteriorates the body. No man commits sin, without an influence upon his whole nature. History, experience, observation, show this, and philosophy cannot deny it, if she would be truthful. We might look for this same issue in the sin of Adam. If it be otherwise, sin in him was not as sin in us.

But man did not only deteriorate physically. He injured his moral perception. He went from Eden, and he departed from truth—from righteousness. Sin is the child of perverted will. Production and multiplication are the law of all things except a few. Evil fructifies. We find that the sons of God became contaminated and blended with the wicked, until Noah was the only representative of the family. Sin not only resulted in a first condemnation; it placed man in a condition to walk from the truth, and this he did, step by step. Man's tendency was downward. He possessed a disposition to moral wrong, to destroy all the hope of the pure, the noble and heavenly; to immerse himself in pollution, until he became a stench and offence. And this was not the least of the evils resulting from the Fall. That event must

be viewed in its influence upon character as well as in its relation to law, and man must be regarded as diseased while considered sinful. Had sin left him yet capable of a permanent moral reform, no atonement would have been essential, since God would be just as right in aiding and loving man, without blood as with; for the need of death propitiatory is not laid in the reason of mere sin, nor any thing extraneous to Deity, but in his will alone, and finally. Christ died, therefore, not because God could not save man without, but because this method he chose for reasons apparent to himself. Every act of God is free. But if there had been any necessity connected with the mode of human redemption, the volition of Deity would have been coerced.

Sin has evinced its entire hostility to the welfare of all rational existence, and man has proved his inability to restore himself to a holy condition, through the mere instrumentality of unaided powers. Left alone, he will not develope himself morally, or, rather, not in the true rational, direction. This appeared in the atheistical period of antediluvianism, and has been broadly written upon the history of all subsequent moral life. God perceived this tendency to evil, this death element in man, and he sent to him a preacher of righteousness to act upon the soul, to speak of God, to apply his law, to promise his spirit, to declare the freeness of life, if by faith he sought union with the Infinite source of good. The antediluvians

rejected the only means of a true spiritual reform, the source of life and joy. Noah was, alone, the only root in which was the original life of man. The vitality in him would have been absorbed by the dying throng around him, or overshadowed by a luxuriant evil, would have died. That mass of corrupt souls was beyond the moral possibility of salvation. Their cup of iniquity was full, they would not repent, they would send their unholy influence on all future life; they must die, and the world be saved from their contagion. From the flood and Noah, a purer life arose than man could inherit, had the succession been through the old scoffers. Noah was a man of faith, Shem the line of life and light, and a treble influence favorable to development descended upon Ararat, and diffused itself over the world.

The inference drawn from the whole history of man's early life, is, that he needs a constant moral influence bearing upon the soul; that he requires the idea God in its most correct and intense form, as an active element of his thought and life; and that in proportion as he departs from the Edenic basis, he loses a perception of Deity, of his relations and obligations to him, and will sink into depravity, into guilt, death, and the final pangs of woe.

Adam was formed a holy being; he had not actually transgressed; his purity was negative. His point of contrast with sinners of a later type was the fact of having in constitution inherited no evil,

possessing a body and soul pure, unique, and primeval. Holy Adam needed the righteous law of a holy God, the communion of an Infinite Spirit. This was, and is the law, the order of moral life in man, and from the beginning of the world and the history of human intelligence, was plainly exhibited.

The purpose of God has been, since the Fall, to bring man to something of a primeval condition. In accomplishing this, he has employed men as instruments of his will, as grand types, who also became the nuclei of a new dispensation, or the heads of a new order. Thus Adam was a type and a head, Cain a type and a head, Abel a type. Christ was a head, Stephen a type, and Judas a type too often reproduced. Noah was a head, the secondary source of an overflowing tide of life and immortality commingled. Paul was a type, a preacher of righteousness, and a pilgrim to the Gentiles. Abraham was father of the faithful, Israel the seed of promise, Moses the divinely legated, Joshua the captain of the Lord's host. The church is now filled with the anti-types of these past worthies, yet the law is, that man work upon man, the pious seeking to give an upward tendency to all of human life and every immortal spirit. Man needs a common sentiment, and the races, the nations a mutual affection. This has not been, though nations, boasting the highest civilization, have appeared on the stage of the

past, and thrown the shade of their power over the world.

Much has been written in reference to the progression of mankind, and though humanity is obviously designed to advance, yet the forward movement has been slow. And indeed frequently in the course of history, the march of man has been backward, both with regard to knowledge, civilization and virtue. And rarely has more than one nation, eminent in power or development, (as eminence was formerly considered,) appeared, at once, on the grand theatre of the world, to enact the scenes and represent the history of national life. Persia swallowed Media, the Assyrian shot her arrows into her contemporaries, and Rome planted her feet upon the neck of all who might become her equals or rivals. The order in the past has been that of war, and dismemberment; and from this, with other causes, grew much of the gloom and palsy that stagnated the life of the human family. It is true that man had, in all his sectionalisms and ideas, the foundation principle of unity; but it lied silent, for no common voice spoke, and it gave, therefore, no response. It lay embedded beneath, and in the accumulation of ignorance, depravity, idolatry and blood. Men were like tigers, preying on every other creature but those of their own breed and jungle. In a few instances development resulted, yet the general evil usually exceeded a particular benefit. The strength of nations, or, the force of the world, is

wasted in war. One section may accumulate power by turbulence, yet the increase to locality is counterbalanced by the injury to the broad field. Amid the conquests of Nebuchadnezzar, Babylon flourished as a bay-tree, yet the nations perished, and half the zones lay desolate. And, frequently, when nations are borne from any height of power by a superior force, they fall back to indigence and barbarism. This at least has been the history of the great historic nations. The kingdom of Zenobia is as silent as Sahara, and the bulrushes grow over Assyria; while Egypt, like her mummies, is dead, and is seen only in the shrivels of embalmment. Greece is, even now, witless, like the foolish son of a wise parent; and Rome has been an old graybeard, Marias-like, groping amid the ruins of a glorious past. Standing alone, with but few external influences to hasten her martial growth, China has been stable, witnessing the superior splendor of nations far away, gleaming like northern lights up the heavens, then ceasing; and, keeping on her course, has beheld their power depart, herself undecayed, because her sword was sheathed. Much is due to the position of that nation; but inasmuch as this placed her beyond the channels of olden war, and left her ambition unexcited, her strength for ages remained.

The page of history teaches us that mankind need to have infused among them a pacific principle. They must have, in order to development, intercourse and communion; people must flow to

people, and flag float with flag ; yet this intermingling must, for mutual benefit, be conciliating and peaceful. Knowledge is supplied from one to the other, arts diffused ; cities then stand ; past wisdom is preserved ; and, retaining the genius of the by-gone, men have then a basis for progress and profit. But where is this tranquilizing to appear, and in what form ? Intelligence, widely diffused, may cause nations to approximate more nearly, yet it does not so touch the benevolences of humanity as to cause persons of every kindred, tribe and tongue, to feel themselves citizens of the world. Even philosophy, so boastful and so proud, so grave and superb, feels not a missionary spirit for man, and chooses rather to theorise upon the seat and causes of sensation, than to seek the peace of the world—chooses rather to speculate upon the differences which obtain, than to attempt a healing of the wounds they have caused, or to look for the unity of man, and by the application of a practical principle develope the law, and fuse the nations into a grand harmony.

It appears obvious, that even philosophy, so called, has not understood man. It has not discovered what he is, what he needs. It has not gone amid the secrets of the heart—the deep mysteries of the soul, to seek the slumbering life, nor shown that one law can rule tribes living in opposite circles. Man is something more than sensational : he is conscious, and he reasons upon this consciousness. He possesses an intuitive sense of

right for himself, that does not arise from mere construction or accident, but manifests itself every where, with as much and manifest regularity as do the instincts and passions. And there is in him an intuitive belief that these rights, of which he is naturally percipient and claimant, should in an equal degree be rendered to others. This in many schools, and in the empiricism of Locke, has been rejected, and man placed in a mere plastic organism, capable only of receiving and retaining impressions. There is in man a soul, a nature distinct from the body, that, away from the external world, would think and reason. It would not muse of the terrene, because unrepresented, but of the unterrene—or of itself. Now the man has a process distinct from any occasioned by sensationism. In itself, the mind inquires, What am I? what will I be? how shall I be? what is? Could we place it in a perfect void, it would, in the loneliness of its own consciousness, inquire how, what, when, where, must? It would there have true conceptions, it would there be ethical, a *pseuke* in the exercise of spiritual functions, in a pure manner. In a body it must look through a glass darkly, into the material; but it looks to itself for the idea God, and right, and motion. Differing from Locke, we believe the ideas of soul, of God, are not alone the work or result of observation.

Unity of faith and feeling would harmonize much of the dissonance and the warrings of mankind, though absolute unity cannot be looked for

in the present order of things. To effect any general oneness, there seems to be necessary the application of a power to a general principle or concession of man, that brought forth by the same stimulant, the common element may urge to a particular action. The minor phases of faith we would not consider; the peculiar doctrines of sectionalism would suffer to pass as incidental and local, and holding the speculative as amusing rather than necessary, would grasp some fact of human consciousness, and bring it forth as the foundation of a principle of unity.

CHAPTER VI.

MORAL EVIL.—LIBERTY.

HUMAN guilt originates in the human heart. If man was holy inwardly, he would be free from the guilt of external iniquity. It is probable that every thought of the mind influences, to some extent, the habit and the issues of life, and it is without doubt that the disposition is expressed by action : nor can we refuse our assent to the statement of Christ, that "If the fountain is pure, the waters will be sweet." The law to be observed in the production of virtue, is to present suitable motives to the moral sense and the reason, to induce proper action, and to bring them in a position where they may control the appetites and check improper impulses. Man requires a law within him. His first right moral action must begin inwardly, and no righteous conduct can be performed until the inner nature is purified. The action of a person may be checked by external pressure, such as is applied by law, or by an object producing fear ; yet, in the absence of these, the evils of the disposition will be again developed, and the life proceed in hostility to virtue, law, or religion.

This is so because no new life is created, no inward principle was implanted—because the desire, or purpose, was unchanged, and only awaiting circumstances favorable to its manifestation. There cannot possibly be right conduct while the mind is polluted. There may be a formal or external respect paid to law, human or Divine, yet the disposition is hostile to what is just, or holy. True, man may deem that when an individual observes, ostensibly, the requirements of law, he is just externally; yet God judges on account of principles, and not upon pretensions. Morally, also, man has not done right unless he has purposed right, nor is he amenable for what he performs accidentally, if he propose the beneficial and the just.

The life of man is active. His purposes are productions of his will; but all his volitions are tinged by his normal condition, and all his actions agree in quality with his moral states. The moral turpitude of man is the expression of natural depravity, and when he enters society, thus polluted in his heart, mere civil law cannot reach it so as to work its cure. It is also the normal depravity in human nature, that creates the necessity of civil law, since all wrongs committed against society are violations of natural morality. It is not supposed that mankind are barren of all moral beauty, or that, naturally, no virtuous principle dwells in them; only that such is the general turpitude that all stand condemned by natural justice, or the law

of God, and are so far implicated in actual and active guilt, that what moral principle remains or was manifested, would, without the exercise of mercy on the part of Deity, be rendered wholly unavailing. It must be, that even in the estimation of moral law, man is morally above a fiend ; that he is capable of some action which is naturally right, and that, although there be sin to condemn, yet there is also some element of character which in its development answers some Divine requirement. It is true, that mere law does not forgive even one act of disobedience, so that under a legal dispensation, in which mercy was not blended, all of human virtue would be rendered unavailing. But in a system including love as well as justice, the moral faculty and virtues would be the objects of grace, the principles to which would be applied the energies of the Divine reason, the truth and the benefits of redemption. It is true, that in the Scriptures man is alluded to as dead, and legally he is so ; but this is different from moral death. Death implies cessation of every power, and the inutility of all former sources of life and enjoyment. It implies the removal of all living agency, the entire withholdment of all law, obligation, remuneration or penalty. No one speaks to the dead. No one reproves them for not heeding the claims of humanity—as the needs of the poor, or the sick or bereaved—since all know that they are beyond the reach of sorrow, or poverty, or a sight of earthly woe. But God calls to

the man represented as dead in trespasses and sins, and also accuses him of actual transgression, treating him as an agent who has violated a trust, who has perception, and is in the possession of a voluntary principle. The depravity of mankind does not appear to be a total decay or death of the moral nature, but a pollution and perversion. Man, therefore, may see the right, and may do it partially, if not fulfilling every jot and tittle of law. It is supposed, that obedience to law must be perfect, in order to deserve all the benefits it proposes or promises, for under every form of legal institution, or code, or compact, one offence is deemed sufficient to cancel past virtues, or at least is proceeded against with the same rigor as if the whole antecedent life had been a continued disregard of all law and virtue.

If a man, belonging to a civil state, steal his neighbor's goods, law appoints him to the prison. Nor can any act, save restitution of the object stolen or an equivalent, approximate to a moral compensation: but to a mere legal satisfaction it does not amount. If the man restores the goods, yet he is deemed guilty, and punished accordingly. The law must receive a full equivalent; and this is only by the infliction of penalty which remunerates the legal justice by vindicating and guarding its honor.

The only benefit that law can possibly derive from any penalty inflicted, or threatened, is preservation of its respect. The sufferings of the

criminal, taken alone, are just no satisfaction, but viewed in their results are nearly, if not perfectly, equivalent to the injury sustained. Man violated the Divine law, and that could not receive satisfaction from the subsequent life of the offender, as the breach upon its honor would remain. It held men therefore dead or accursed, not incapable of performing a moral act or duty, but unable to atone for the past transgression, and indisposed to future obedience. In this condition he stands as dead in transgressions and sins, is condemned and unable to find a reprieve or an equivalent to law for his offence against it. Condemnation is death. The man who is adjudged to the gallows is legally dead, not morally so. He is socially dead, because all his social life is cut off, all the means of domestic enjoyment withheld. Man's condition in respect to God's law is analogous. He stands after a first act of disobedience in a state of condemnation. He may perform a just deed, but that does not free him from a curse formerly incurred; and though he may perform, and claim reward for his actions when just, yet until he make full satisfaction for his previous guilt, he must continue exposed to death or suffering. To the infinite law of God the sinner is incapable of rendering a perfect satisfaction; and the only means of escaping from the penalty threatened, is by the mercy of the God of love.

The depravity of man is not total inability to perceive the claims of moral right, nor total ina-

bility to perform a moral deed. Sin is a despotism in the will chiefly ; and depravity is principally in the affections and volitions. The will and the disposition are received by generation, that is, they are natural to man ; yet, when he arrives at maturity, he is capable of directing their operations or of limiting their action. Man is disposed to evil, not because of final necessity, but on account of perversion of power and freedom ; for if absolute fatality, or Divine decree made him sin or commit his crime, he would not be the agent but the instrument ; and the guilt would lie in the necessity, and not the individual. Nor is it reasonable to suppose that the mere sin of the progenitor is the necessary cause of that in the begotten, since each man possesses a power to perceive and ability to determine the right morally. True, that he may be influenced or impregnated by the active corruption of a former head, yet he does not receive moral evil just as he does a physical being, since, if he did, his moral guilt would not be his, but that of generation and parentage. It is true, that the Scriptures represent man as under the curse of Adam's transgression, yet they do not indicate that because he sinned, that all his posterity must likewise commit evil. If it be contended that all die a perfect moral death in Adam, so must it be allowed that all must receive a moral life in Christ ; but if we assume that men through primitive man are only legally dead, then by Christ they stand legally alive, or are placed by his me-

diation in a condition to receive the blessings of Divine grace.

Moral life is not only ability to do moral good, but a disposition to do it; and if all men were thus alive or disposed, then perfect righteousness would abound throughout the world. It is true that sin, or corruption in progenitors, may affect the disposition of posterity, yet it does not destroy their moral liberty. Depravity is a tendency to evil, not a necessity to commit. It is a wrong direction of reason occasioned by prior causes, which, however, do not destroy the power of willing or of acting, or take away the guilt of sinning.

It is not a single tendency to evil that we discover in mankind. A general disposition to yield to unholy things is manifest in the entire race, and all men exhibit some principle hostile to the Divine law. The sin of this lies in the determination of the mind, not in the mere impulse—not in the animal, but in the principle or power that directs the conduct. If the voluntary nature of mankind, by a foreign influence, was eradicated, and they were rendered brutish, or placed under necessity, we could not regard them as morally obliged to perform a holy action, or to think a righteous thought. Nor indeed could we mourn over human crimes if they all resulted from the will of Deity, unless we assume that he is malevolent, and formed intelligent natures for the purpose of rendering them unholy and miserable.

If, again, the disobedience of Adam has so cor-

rupted all his posterity, as to render them totally dead, legally and morally ; if, because of his fall, they are obliged to be evil, or are therefore insufficient for a moral determination or incompetent to such a perception, then they do not stand upon a responsible ground, since they act in obedience to what they are unavoidably subjected, and cannot proceed in agreement with that which is pure and essential to moral expansion and progression. But if, amid the tendencies of a depraved disposition, there remain a moral sense capable of perceiving and commending or reproving, and if there be some ability to determine left remaining, then each man possesses responsible power, and is amenable for his action. The fact that his general conduct is unholy, or that his disposition is corrupt and inclined to evil, does not lessen his condemnation. The determinations of the will go with the passions, freely and fully ; and herein is guilt.

The natural depravity in man is like a disease ; is a moral infirmity, needing the application of a suitable and sufficient remedy ; needing an energy communicated to the function where it lies, that new power may be given to the soul, and the reason rendered capable of operating in harmony with the being and law of Deity.

It must be that the cause of human sin lies in the man, and not in God or in external circumstances. If God produces the action of the will, or framed it capable of determining only as it does,

then obedience to his order is rendered by every man, whether saint or sinner: And if God produces, by his immediate influences, all the moral volitions of man, he is as likely to direct the intellectual determinations, and the animal; for it is unreasonable to suppose that he would guide only in one direction, when man was *his* body and soul, and when he formed the rational and the irrational to reciprocate enjoyment and influence. Indeed, if it be God who, by his power, produces the volitions of man, either his intellectual or moral, then it must be proper to infer that man has neither a rational nor an ethical nature: and the conclusion must further be, that he has no personal perception of right or wrong—has no sense of moral claim or of religious duty; and his every—or what seems his every—recognition of the good and the evil is the immediate action of Deity. But in this view of man's moral and intellectual perceptions and operations, there is a difficulty presented in connection with the justice and mercy of God. Man feels that he wills, that he thinks and perceives. He has a consciousness of a right and a wrong, of a true personality *per se*. And when an action, which is unjust or unchaste, proceeds from his active power, he feels a sense of guilt or shame, because of his free will or supposed free determination. But if God produce the action, and originate the sin, why lay upon man a sense of guilt and condemnation for what he, as the sole invisible agent, produces? The inference, if we predi-

cate that God is the efficient cause of human volition, must be, that he produces, through man, both unbelief and disobedience, in order to render him the object of vengeance.

It is true that God may arrest the human will, may co-operate with human power, may throw around man's agency a propitious influence, and for special reasons coerce or restrain certain individuals; but what is special is not general order, but only an occasional development or phenomenon.

Again; Man is conscious, when, in a healthy mood or condition, if an extraneous influence is exerted upon him, of its presence. If, by the greater power of another, he is forced into a particular action, be it good or evil, he takes to himself neither praise nor blame for the issue. He is able to perceive compulsory, persuasive or moral power. If indeed we allow to man sentient cognition, that is, an ability to perceive external objects, to perceive contact *with those external forms*, though the knowledge which he derives concerning them is merely sensational at first, yet he being really aware of *their being*, and of self-existence, we must, it would seem reasonable to suppose, grant to him a moral and a rational perception of a *moral* or an intelligent *presence*. And, further, if we admit these, it will not be more than consistent to infer, that he would also be capable of recognizing the coercive influence of a spiritual being. The question then is, Does man experience or perceive the

arbitrary, and irresistible, and constant action of Deity, in the operations of all his conduct,—and is he also aware that no action proceeds from his own volition? To assume that man is thus conscious of a continual passivity, is more than experience warrants; and to affirm that Divine power may be present, and yet not be known, at any time, is equivalent to assert that there is in man no spiritual or moral faculty. And if this be assumed, then the logical inference surely is, that man is not accountable for constitutional inability produced by the Author of his being; and that, although he may be an instrument in the breach made upon moral law, yet he being involuntary, judgment must be applied to the primary and the efficient cause of the infringement. To proceed thus, would be to view God both as the author of moral law and as the transgressor, which would be palpable inconsistency, or argue that he was moved by fate to act, though perceiving the impropriety of his motion. God, then, is ruled by necessity, or is malevolent,—which surely is not true, if his own teachings are founded upon veracity.

It does not seem true that human virtue or vice depends upon mere outward circumstances. Of course, certain actions are conditioned upon relations and circumstances, in the absence of which they could not occur; yet the disposition to take advantage of the external contingences, must exist in the individual; otherwise he would be but as matter attracted, involuntarily, to matter.

A man may be covetous and proud, independent of wealth ; he may be slanderous, irrespective of person, yet if he were placed in a desert, alone, he could not revile or belie, nor look upon a neighbor's houses, or lands, to covet them. The covetous tendency, however, would remain in him—his lying tongue, and in a congenial condition would operate with wonted zeal. If it were true that circumstances only rendered man evil, then we would suppose that the normal states of all persons were equal, and that like conditions would induce like conduct and disposition. But we must admit, it would seem, that men in the same circumstances pursue very different courses, and arrive to very different results. From the same family is frequently sent forth a virtuous and a vicious member, yet in each the education was the same perhaps, or, it might be, the most suitable and religious was given in the case of him who abandoned himself to evil. And, again ; from amid influences the most detrimental to virtue, and from which profligacy seems to flourish as natural as trees and flowers do beside pools, men come forth adorned with the noblest qualities of humanity, and become apostles of good and glory to the world. The conclusion must be, that internal states in such instances do not correspond with outward contingences. Circumstance may develop the disposition, though not necessarily. But amid every outward influence, where man has reason and time to reflect, will is capable of de-

termining contrary—is able to decide either for or against the temptation or the virtue. But, aside from any speculation, man's experience teaches him that the majority of his sins were the free productions of his own choice, and that, instead of being unavoidably conditioned to do evil, he sought out circumstances favorable to the action of his improper desires and appetites.

While we recognize man as capable of being influenced by material circumstances, we must likewise remember that he is capable of being influenced by internal power and considerations, so that when he is tempted to act irrationally, there is a reason why he should not so conduct himself, and why he should proceed differently. Man's reason is a force, as well as his passion or pride, and when placed in a condition to act that as his loftiest attribute, is to be consulted, and the conduct guided by its decision.

In much of active life, moral duty and consequences do not enter into the debate between the reason and the passions, yet it is not to be supposed that on this account the animal is alone to rule. In all the great practical duties of man's position and being, ethical principle enters largely, and will ultimately, if not immediately, form a ground of decision. Against sinful conduct there is both a rational and a moral motive presented. But these are too frequently disregarded, and the appetites loosed to unlawful indulgence, irrespective of law or sequences. Men, desiring indulgence, are not

disposed to inquire into the right of it; and when they have yielded themselves as servants to sin, and their conscience begins to accuse, to blunt its edge and prevent its cutting deeply, they cast the blame upon eternal necessity, or the will of God, or the adverse pressure of outward contingences. Yet if they were told that fate made them retire to rest at nine, and go to the ball-room twice a week, they would not allow it, but claim the action, in either case, as their own. In all the duties of common life, they repose their agency upon their own wills, and are conscious, every day, of a hundred free volitions. They are governed by motives, they deliberate, they choose, they appoint, and withhold, as if assured that most of their comfort depended upon their activity. And this is the true idea of man's duty, ability, and sphere.

If we turn within, and read the history of our sins, we shall also perceive that these are chosen by ourselves; that we would not have the holy and the true, nor heed the voice of reason. We shall find that we did not inquire for what was right, nor pause to ask the issue of our conduct; but only sought immediate gratification, without a thought that either life or death depended upon our choice.

While God is eternal, he is free, is omnipotent and kind—is equal in all his ways. He created man intelligent, capable of perceiving law, and with a will to determine obedience to it.

Man was made in the image of God. And this

likeness was moral and intellectual. But further, he was the subject of freedom, permitted to will and do in the presence of law and in the possession of knowledge. It is true that human freedom cannot be equal to the Divine, as God is supreme and the author of all life and law. The liberty of man is a boon, yet one needful to his moral agency, arising from the gift of his reason. The fact that law has been promulgated, does not suppose that man is not free, only signifies that he does not possess a moral right to pursue a specified course of action, though it does not render him incapable of performing what is forbidden. This is what law must do, and is what freedom itself does not repudiate. Indeed freedom implies, in a certain sense, the existence of law, since it supposes choice and volition, which again imply the existence of the desirable and the repugnant, and the presence of good and evil.

We might observe, that although God is absolutely free, he is yet a law unto himself, acting in harmony with his own purity and his infinite reason. There is in Deity an *orthos logos*, a right reason—one that cannot err; and the perfection of his holiness is the agreement of his will with his logos. He is not only the mind of the universe, but the soul. He is not only God, but reason, infinite and eternal. And if we seek in him an explanation of man's position, we must conclude that while law from above has been proclaimed for him, yet his will is left uncoerced, and

he stands morally capable of accepting or refusing the Divine means of good. Man himself is the sinner. God is not the author of his guilt. Punishment for sin is just.

The real depravity of man then is the product of a perverted will in the beginning, and the abundance of iniquity now prevailing is the voluntary creation of his own will now determining the means, and therefore the end of his procedure. True that man is infirm, because he has bruised himself. True also, that he needs a remedy. But this must be moral and suasive. The departure from right was voluntary, and therefore culpable—was the real act of man himself; and law requires that conformity to it must be by a free determination.

If man be forced into an observance of moral duty, he cannot be the true agent, but he by whom the coercion is occasioned, which, for all the demands and benefit of righteousness, are wholly unavailing. The will of the man would not be free, would not determine, and therefore in the estimation of moral law, the action ostensibly proceeding from him would include none of his will or volitions, and properly none of his responsible nature. That, of course morally considered, is alone a man's act, which proceeds from his will, left free to determine. Virtue can only subsist upon volition, and indeed it is only right willing.

It is true that the idea of moral volition does not exclude that of moral suasion. Suasion is not

compulsion, is appeal from a free nature to another person also possessing liberty—is not designed to thrust toward or from a *particular* purpose or goal, but to induce a *particular* action or procedure, by the presentation of motives, or by entreaty. The motives may be disregarded, the appeal be unheeded, but beyond the suasive he who respects intelligence or moral liberty cannot proceed. Anything beyond suasion is an infringement upon personal right, natural and moral, which cannot with impunity be invaded, unless the possessor, by his own conduct, forfeits it either to God or man. Moral right man can only forfeit to God, natural right to man. The lost will possess no moral right, and the assassin forfeits his natural freedom to law and justice. To such beings moral suasion is not applicable, unless in cases clearly extraordinary.

The right or the ability to will has not been taken from man. He may have forfeited all the benefits of law, all the means of life, yet his will has been left capable of action as of old.

The system of Christianity, while it recognizes the existence of moral turpitude, and offers to it a relief and cure, still lays upon man the guilt and the condemnation of sin.

The practical and the abstract view of human transgression comprehend human freedom and agency, and philosophy agrees with religion in denominating man the author of sin.

Philosophy regards man as an individual—as a positive character—as an agent. He is one of the

entities comprehended in the universal whole, yet a unit, in himself a whole ; just as the apple, or the egg, or the moon is a whole. Like a world he has a law ; but above more than the mere material, he possesses reason and spirit. Like the orders of all living things swarming the world and composing the fulness thereof, he came from God, yet received a more expressive being than the irrational, and was appointed to a loftier and more sublime position. He stands as only one in the infinite, yet more than any form in existence, except the angelic, he indicates and symbolizes God. Man is one, yet within him there is a plural power. He is a finite one, that with others makes a plurality. God is also one, possessing a mutiple energy, not adding to his own infinitude, but producing from his reason and power individual being and law. God alone is the Infinite unit—almighty and eternal. To man infinity is not imparted, nor can it be conveyed, since it is not acquired, but necessary.

In bestowing reason, God did not confer the infinite, but that from himself in which the infinite might appear. While he gave man reason, it was finite ; while he imparted to him a conscience, or a moral nature, it was finite ; and while he gave to him a law, that was also limited to his possibilities and condition.

But while man is not infinite, his transgression of law and his abuse of finite liberty may involve endless consequences. To prevent endless ruin

for all of man, Infinite Love was moved and Supreme Grace descended in the person of Christ, opening up to the world a new and living way.

Christianity recognizes man as having voluntarily disobeyed a just law, proceeding from a righteous God, and portrays the consequences which have accrued and which issue from moral delinquency. Man is also held to be injured by his fall, is bruised by his own leap from innocence to guilt, and needs a balm for his woes and a medicine for his disease. The system of Christianity is purely moral, and consistent. Principles underlie all its precepts, and the basis of the whole structure is God. And as Infinite law is the same as reason's, it beholds the individual in the world of flesh and sense, and also perceives this included within a plurality, and acknowledges that all things, as a whole, find their cause in one source, one law, reason or energy. The single indicates the duplicate, the seen suggest the invisible, and the finite, though it cannot explain or reveal, still stands as an index pointing to the Infinite. God especially is represented as one, as an individual nature, who cannot be equalled, but who can be approached morally and intellectually. And at the moment the oneness of the Deity is lost from philosophy or religion, God is virtually disannulled, all central law denied, all primary reason disavowed, and the whole process of production and decay thrown upon the currents of chance; and all being presented as resulting from the eddies of ac-

cident or the inflexible order of fate. If there is no Infinite Personality, pure and individual, all things tend to disorder. Man himself has no destiny; an accident himself, he is at the sport of chance. There is nothing of the Infinite speaking to his reason, nothing of the immortal in his nature. He must perish without hope. Oneness is indeed the perfection of the Infinite, and unless there be such a unity, our conception of the Infinite is false. Where there is a succession, there is not infinity; neither where there is number.

In the Gospel, God is presented as one; and to him man is directed, as the only source of life and law. In him all destinies congregate, and in him is the moral destiny of man. All things belong to the Infinite; and, considered in their ultimate issue, all things tend to it. The Gospel is designed to insure this result for man, is designed to hasten his progress toward the Supreme Good, and to insure his happiness immediately from the source of all blessedness.

We must perceive that the individual cannot be *lost* in the plurality, and that the finite cannot escape from the Infinite. Man, therefore, though among millions of orders, is yet one in himself,—visible to God, who is the Eternal Cause that comprehends the whole. One in the midst of a multitude may conflict with the many, and so may the individual finite morally oppose the individual Infinite. The Infinite cannot cease, the finite may disappear; or be merged into the immu-

table. All finite natures must yield to the Infinite, must wait the disposal of Eternal order, and fulfil the highest purposes of the Supreme. If moral natures, finite, mutable, and dependent, oppose the Infinite, they must, ultimately, retire from the conflict, marred by their own impotency, and doomed to bear the weighty law of the Omnipotent, and to serve some ulterior design.

Philosophy cannot reasonably suppose that man, as a finite being, can escape from the Infinite, nor does Christianity hint that man shall escape from God. It only shows that humanity may oppose God, but that it *must* yield finally, either by force or suasion. By a voluntary obedience, happiness is to be secured, absolution given, and the finite made to harmonize with the Infinite Reason. Christ calls men to God, that they may secure the blessings of grace, and be received as willing children by the Father, and escape the weight of that power which can push them into ultimate subordination. If it be true, that the individual is not lost from the universe, or that the finite does not disappear from the Infinite, so will it seem evident that man, though free in this life, shall not abide, in the future, independent of God. He must be persuaded into love and obedience, or placed beneath the justice and judgments of Eternal law.

Christianity is suasive. Man is appealed to morally; his reason is sought, and his soul urged to seek the truest and the purest. All the true

and good centre in God; all the beautiful is a symbol of him, or an emanation from his being or will; and upon his power rests the happiness of all the vast concourse, intelligent and unintelligent, which crowd the theatre formed by him for the abode, and to display the wonders of life, and the spiritualisms of man.

God is reason. Man is possessed of it, and this is inseparable from his soul. The Divine Reason was a sun in the eternity past. It shone on chaos, and gave the primeval world order and beauty; it infused into man a soul, and shed light upon him, and yet lighteneth every one who cometh into the world. The highest glory of the universe is Deity, since every order of being, and all the splendors of the past and the present, are but exhibitions of his wisdom and power, and tokens of his grandeur.

The law of all things is in the Divine Reason,—the wherefore of all is in that, and from it all the harmonies of the universe proceed. The highest good of every creature is subserviency to God. Irrational natures follow the Divine order, fulfil their destiny, and die. Rational beings, as manifest in the flesh, made more voluntary and responsible, face in opposition to God, and attempt to march contrary to the order of true progress.

The design of Christ was to woo man from his inverted course,—to pour upon him the glories of the spiritual, and the splendors of the Divine,—

to etherealize his soul, and enrich his reason with a sublime and golden faith—immortal in its aspirations, and seeking progression in the Divine. And to secure this, he appeals to man's understanding, incites his hopes, cheers his heart,—opens before him the path of eternal life,—reveals an attendant throng of angels, standing on the borders of the future, willing, or waiting to bear, into heaven, the spirits of the weary. Christ is God with us, is the wisdom of God, and his love. He knows how God made man, knows the divine law, and in his teachings preserves the sublime harmony of *law and gospel*.

CHAPTER VII.

ULTIMATE RIGHT.

Man creates no Truth. Right did not originate in him. Necessary principles of Right—of Wrong. Ultimate Right in Society.

It is conceded, perhaps, generally that man creates no essential or necessary truth. He comes to a world, or state, in which truth previously existed, in which phenomena are observable, and where laws are operating to secure permanency and order. With these truths, laws and phenomena, he is to familiarize himself, and furnish his mind, by means of observation, with knowledge and principle, which intuition could not evolve.

When man came to the world, he brought truth into it, but the truth was himself, his laws. God was their author. God brought the truth to light. Man possesses principles peculiar to himself, being indeed a perfect *sui generis*. In his mentality he differs from the fowl, or quadruped; and in his psychological phenomenon, is, in every respect, unique. He possesses a reason having laws; a moral nature based upon fundamental princi-

ples; a consciousness and voluntary power; and a constitution in which are included the elements essential to rational and responsible government. The prominent characteristics of man are primitive, yet he is not their author. The constitution belonging to him is the gift of God. The laws of his understanding were divinely appointed—the elements of his material frame were arranged by Infinite Wisdom. Primevally beheld, he is an exponent of a Divine plan, the product of Infinite design. He is created for a purpose. But while he is the creation of Supreme power, he is permitted, and indeed required, to assume the oversight of himself, and to direct, in their operation, his intellectual and material powers. He is, indeed, a state in the empire of God—a moral province, existing under a general constitution; and may, through the power of will, either govern himself in harmony with the chief lawgiver, or become a rebel, and refuse the Divine and Supreme rule.

Every truth of the universe refers back to God. Each fundamental principle or law of man, must seek its source in Deity. If, indeed, there do exist necessary principles of morality, not deriving their authority or *rightness* from God, yet as they are expressed or included in man, they naturally point to Deity as their author, when thus appropriated. The principles did not create man, nor did he receive being merely because these existed, but by the will of God, who constituted him capable of recognizing and conforming to them. Man's po-

sition is of God; his mentality also. It was the will of God that purposed and that produced man. Mere necessary principles were impotent in creation. They could not form a subject for themselves. They might *be*, but not produce being. They might be coeval with God, but not anterior. They might be necessary, yet Deity is the same. If they are eternally right and immutable, so is God; if from all eternity they were to be the rule of intelligence, from all eternity they have been. Truth is valuable only when discovered and applied. Necessary truths are brought to light by God, and have been presented to intelligent beings created with a view of applying what is true and what is right. Man does not discover the truth because that exists, neither on account of his own being. Truth is rendered apparent to man because of his relation to God, and on account of the affinity between the truth and Deity. God, in forming finite intelligence, might have impressed upon it laws, which, instead of leading it to the truth, should at every stage of its being induct it into error. Had not truth and God been affinities, the process of man's inner nature would have been different, and instead of beholding the good or the beautiful, or of admiring the just and true, he might have wandered amid the mazes of the false, amid the deformed or the fearful—nor have entered the porch of that temple over which blazes the light of immutable verity—in which is an altar inscribed with the eternal and sublime—in which is

a moral presence full of underived holiness—from which a train goes forth bearing the golden lights of wisdom and goodness; and unto which every soul is permitted to enter, if it pant for and seeks the Divine.

If we admit the existence of necessary truths, we must also perceive that some primitive intelligence must discover and place them in the presence of finite reason. God is the primary reason, the primitive intelligence. He pronounced the first judgment in reference to truth, necessary or inherent. Had Deity been inadequate to a perception of necessary truth, so would man have been. God did not form man irrationally and impulsively, or create him without design and destiny—nor send him forth alone, to cut for himself a niche in the great temple of being. He was not formed a living soul, and then sent out to seek the tide of chance, or in the midst of mere accidents to struggle for a tomb. His adaptation to his sphere of action is the result of wisdom, and the elevation to which he attains is the result of powers purposely bestowed to secure it.

The reason of Deity begat that of man, and it was the judgment which the Infinite mind pronounced upon absolute realities, that causes man also to perceive, though in a more limited degree, those necessary verities which appear to his intelligence.

In the estimation of Deity all truth is beautiful, and he created the human intelligence with a ca-

capacity of perceiving its glory. Man's perception of truth is in obedience to the Divine will—is indeed by God. We might affirm, that man, as he now is, does not need the action of God upon his reason, or his perception, in order to apprehend the true and the good; but if he does not at present, he did in the beginning require that God should first judge of the fit and the unfit—of the true and the false—since his being and his destiny depend upon such a decision. Independent of God, therefore, man could not attain to being, nor arrive at a knowledge of the true. Deity is just as legitimately the author of truth in man as he is of his reason or his soul. Truth guided God, or God kept the truth by his side when he created man, and he gave to the image of himself an eye to behold the same forms of light and splendor. If man sees the truth, he must not claim to perceive it absolutely. He does not behold it independent of Infinite Intelligence.

The principles of moral right are not the productions of human intelligence. Man perceives ethical, moral, or religious truths, yet he does not create them. Right, morally considered, is eternal. The principles of it would be the same without man. In receiving being from God, he was held subordinate to immutable right, was made capable of perceiving it, and was designed to proceed in agreement with it.

It is true, that when he was made a living soul, and placed amid the scenes of an active life, he

entered into relations which had not, in fact, previously existed; he was made capable of discerning some of the ultimate principles upon which his conduct, among and toward his associates, was to be based; he was left to adopt certain expediences, and to propose various ends; yet the primary and eternally right was not cancelled by his position and cognates; neither by any plan, or procedure, originating in, and proceeding from himself. Nor did the real moralities connected with his consociated condition originate from his own will or reason. They were such as were suited to this specific state—as were necessary to society of this type—which were the basis of order and harmony, sought or essential; and for this reason, man was created to perceive, and is obligated to observe them.

If it be admitted that man is not his own creator, then it seems proper to allow, that his primary relations are not of his own appointing, and that the law, constantly evolving life and bringing him into connection with his affinities, is the result of a prior intelligence or cause. When we resolve the being of man back to the Divine will, we likewise seek there the cause of his particular constitution, and the reason of his primary relations. Before the organization of human society, its needed elements and ruling principle were apparent to the Divine mind; and before man came, with reason enthroned upon him, to enter upon the wonderful stage of his sublimary being, God

had appointed the laws of his social life, and projected the plan of his progress. What was for his ultimate good was placed by Deity in the range of his perception or his conception; and reason was qualified to discern between the adventitious and the necessary.

The right is perceived because it exists and is brought within the range of intelligence. The laws of the understanding are wholly at fault, or there are positive principles of morality existing. The general reason of mankind, in its enlightened state, has recognized fundamental truths in ethics, and necessary elements in most systems of morality. The operations of humanity's conscience, the testimony of each man's inner nature, indicate that a natural law exists, fundamental and unchanging. This phenomenon is apparent in the entire history of our nature, of our race, and is manifested with the frequency and regularity of a permanent law. The popular idea is, that morality, or moral principle, is not a mere figment, but a reality, which is not fickle and furtive, but constant—abiding amid all the phases of human society, and descending downward from one generation to another.

The principles agreed upon are either existing in the nature of things, or are the offspring of a Supreme mind, or exist as laws, or elements of human intelligence and conscience. If they do not exist in the nature of things, nor yet proceed from Deity, they are constituent principles in

man's reason, or primitive and unavoidable truths. If they be disputed, so must the reason be reprobated ; if they be false, there is just ground to believe that mind possesses no verity. The judgment of mankind in reference to ultimate right, is the voice of natural consciousness. The individual and the collective soul feels that there is a right and a wrong, and it is only by a long and laborious process of argumentation that the moral consciousness and perception can be brought to feel that all their impressions were false and unfounded. The moral decisions of mankind are evidences of natural principles of right. It is a law of mind that urges it to seek a law of verity and rightness. The soul feels a need of right, and it pushes faith and reason to seek and make it evident.

The history of intelligence and of human consciousness bring proof that the ideas of all periods coincide. Man and right stand side by side, though often the latter is hid in a mist or veiled in darkness ; yet man feels, when he does not behold, the right.

The same cause that produced mankind, gave the law which brings to intelligence a belief in the existence of moral right. There are perhaps necessary principles of morality which, if man had been and God had not, would be binding. But God *is*, and man also *is*—and he exists because God has being and is the Supreme intelligence.

Independent of all natural right God is holy and wise, and competent to originate the just, the true, and the good. It is not a necessary law which produces the Divine holiness. Deity is eternal, and so is his purity. God was not necessitated to observe the rules of necessary right, yet he perceived their fitness, and adopted them as the basis of the constitution which he proposed for his moral empire. Right however existed in the mind of God as early as it was out of it—it was first as natural in Deity as it was out of him.

We need not seek for a spontaneous truth, or right, that is not in the Infinite; for every purpose and every law proceeding from him is coeval with his eternity. The truth apparent to the human understanding was from all eternity in the Supreme Mind, and from him it descended into matter—into the laws of the universe and the faculties of the human soul. In creating man, God impressed him with an idea of a Supreme being, and gave him also a sense of the truthful, the right and of the wrong—gave him the aspirations which he feels after immortality—gave him intelligence—moral perception to behold the attributes of the pure, to discern the false and debasing. If God had not existed, no truth would have form. It has been visible, in a body, to his intelligence, and made palpable to that of finite natures. Man could not have studied the law of light, if no source thereof existed, nor reason upon the prin-

ciples of acoustics, if Deity had appointed no medium for conveying sound. The Infinite has touched all truth. All truth is in him. He is eternal, and there is nothing before. If truth is necessary, it is so in God.

Human action may refer ultimately to necessary principles of right, which reside also in Deity. Law requires a representative and an executor. Finite law needs the sanction of finite intelligence, and necessary law demands the presence of necessary being and reason. While man, if he had or did exist, and God had or did not have being, might perceive the necessary principles of right, yet, in the absence of Supreme intelligence he would feel no obligation to observe them, further than that arising from their intrinsic nature. There would be no reason but his own demanding obedience, no moral presence to give sanction to the right, and render the principles of ultimate morality active. The calls of interest are frequently louder than those of duty and right. Where there is the bare consciousness of obligation, or a mere perception of a principle without an innate energy, or that is destitute of an efficient active influence, it is liable to be indifferently regarded, and prevented from entering into the purpose of the will and the business of practical life. It is not sufficient that man apprehend the right, he must feel it too. He must not behold it alone in its own eternity, but in that of a moral presence; one that is vital, intelligent and infinite. Law without God would

not have been *constructed*. Matter, if he had not been, would yet lie waste and void. Stars would not shine, life would not breathe. In organizing matter he formed principles into laws, elements into bodies, and brought affinities into coalition. Moral law is his creation, though its elements may be necessary, or could be, upon the supposition that he had not existed. Necessary principles of right only indicate the rectitude of Deity, and he has made them appear to finite intelligences that they might perceive his justice and truthfulness. In God right is active, out of him it would be passive. In him it produces, out of him it would be barren. While some truths might claim necessity, and right boast of its eternity, they must own that their development and their order proceeded from God; he gave them life, and caused them to revolve around his being.

Right is, as viewed by man, according to the will of God, and it has ultimate reference to his sanction. If man feels the presence of moral obligation, it is because the Infinite has formed a moral law, given human nature a moral sense, and stamped upon its reason the conviction of a universal moral presence. Right, that is, moral right, is absolute, resulting from the reason of Deity, from his holiness. It is eternal. The expedient does not compose any part of moral right. It may be expedient to perform the morally right, but it possesses a claim superior to this. It is laid in the nature of things and in the will of God—is

immutable, and fundamental in the constitution of the moral universe. The will of man cannot transform the eternal into the temporary, nor by its own power or wisdom cause the Infinite to yield to the finite. When he perceives the morally right, to that, man must refer his reason and his conduct; since behind it, or in it, lies the will of Deity. The question, Is this expedient to be done? or, is it for my interest?—is not to be the rule of his life—but “Is this right, is it wrong?” He must decide morally in reference to his purpose, must observe his conduct in the light of immutable verity, and in the moral splendor of Deity.

If man does not view his actions as bearing a moral character, nor recognize the moral presence of God in the constituent principles of natural morality, his virtues will stand upon a treacherous foundation. Beholding no will superior to his own, he will submit to temporary expedients that vary in character according to the circumstances of life—alternately plunging himself into depravity and rising up to the dome of templed virtue. Under the morality of expediency, it may be proper to lie or to defame—to steal or to defraud; and the same principle which would lend assistance to the distressed, would again turn the sympathies from the suffering and dying. Indeed, the morality of expediency is one of contradictions. Its doctrines naturally neutralize each other. It is a system not constructed upon true induction, nor does it give a single principle favorable to the

peace and permanency of society. It might perhaps seem expedient for men generally to respect the natural rights of each other, and it might also appear, occasionally, convenient to attend to the necessary principles of morality; yet a system established upon mere subserviency would surely be deficient in congruity and beneficence. If such be the true ethical doctrine—if man is obligated by no eternal principles to a just and virtuous life—if indeed, all his claims centre in himself, and he is the originator of his own law and his own right, he cannot claim, of another, any consideration, nor plead the observance of any right on the ground of natural duty. It may not perhaps be expedient for me to suffer wrong, but may be convenient for another to inflict it. Two individualities are weighed in the balance: the ego preponderates, and henceforth that is law. But every man loves his own individuality, and each seems to outweigh every other. What is the result? Collision, strife, brutality. There is then some common and permanent rule necessary—some fundamental principle required to enter into the great masses of human existence, in order to be there a guiding and composing power.

If men perceive nothing in common, they will not agree as touching one thing. If one is so duped that he believes the day night, and the night day, he will sleep in the light and walk in the darkness; and if another is so deceived that he imagines the earth fluid and the water solid, he

will seek, like Peter, to walk upon the sea. If they would agree upon an axiom, they must view it alike: they must perceive its self-evident truth. All men must perceive that fire will consume, and produce pain in order to shun it; they must all perceive natural right, in order to produce a common agreement respecting it.

And this coincidence of perception is clearly manifest. They behold the great orb of moral right, and hear the voice of eternal truth. They may err as to the form of the orb, or as to the tone of the mighty voice; yet they see and hear. History would teach us that the truth of necessary morality is self-evident. The human soul feels that its powers are not self-begotten. What an intelligent being performs, of that it is conscious, and every act resulting in a production or a creation must be known or determined by the agent who performed it. But the soul is not aware of any self-creating process—is indeed conscious that it forms neither its memory nor judgment. There is in man the assurance that when he came into being, his reason, with his imagination, was, though incipient, a part of himself; nor does he at any time refer to a period when he gave the word, and his understanding sprang forth, like Minerva from the brain of Jupiter, fully clothed with its sublime and wonderful powers. The same cause which produced his body, brought forth his understanding; and that which rendered him capable of animal pleasure, gave him a capacity for in-

tellectual enjoyment. Life is not the creation of the man who possesses it, nor did he employ in its production a single volition. He refers to a prior life. If he possesses reason, he seeks its source in one anterior to his own; and this process must alternately lead him beyond the present, beyond the mutable, beyond the finite, to the Infinite, for his final cause—a reason, sole and supreme. In God philosophy beholds the birth-place of man. From Divine intelligence it sees human understanding proceed, and in the energy of one Omnipotent nature, it discovers the cause of all the activities and forces operating within the limits of the material, or in the loftier realm of rational existence. To a man unused to sophistry, the idea of spontaneous humanity would appear fanciful. Even to sophists themselves such a notion would seem absurd; yet the boasted doctrine of ancient or modern atheists terminates in this asinine conceit. All historic life has been begotten; and all we know of man is from history and observation.

Every man is referable to a cause. We must infer man from man. We discover nothing to teach us that one exists without a cause. The eternal series cannot even rid us of this belief, that all life of the world is begotten. Whence is man? Spontaneous? No. Eternal? No! Science utters its dogma, "Man is not eternal." We find the material of man's body in the earth; yet not his body when organized and perfect—unless the cold hand of death has lain it there—but in the

dust we cannot discover the intelligence that gives glory to, and that indeed is, the conscious man. The body even must be organized in a living mould, must borrow its vitality from prior life, and drink in the means of existence therefrom, before it comes forth to quaff enjoyment from the source of pleasure overflowing the visible world. There is in this no proof of eternity, no evidence or shadow of spontaneity. Whence came the form of man, if the matter of our world has been as science teaches—subtle and fluid? Whence came the first living principle? Not from that which had not life. Say that the condensed earth, or that matter necessarily possesses vital principle, and that man and beast are its products. If this be so, man is spontaneous. But facts teach the contrary. But, says the objector, “Man, when produced, has the power to reproduce, and spontaneity then is unnecessary.” But why should this check spontaneous production? Matter is the same, and is governed by the same laws. The needless or the not needless does not explain the cessation of spontaneity. Did matter know what it gave unto man? or did spontaneity perceive the wonderfulness and perfection of its work, when he, in the full splendor of his manhood, stood forth and surveyed the earth and the stars? It is said, that the laws which evolved human life have ceased to operate. But can this be true! Certain conditions are necessary for the existence of man. We perceive the existence of these conditions. If they

should cease, man himself must also, physically, come to nought. This must be the case in all the future, must have been in all the past. The conditions and the laws governing primitive man, must, physically, have been the same as those in the midst of which the present generations exist ; and the world, when human life first appeared, must, in order to the continuation of that life, have been fundamentally the same as it is at present.

But, says another objector, " Man has arrived to his present physical perfection through a process of slow and gradual development." This is hypothesis. We discover not a shadow of evidence in its favor. We find no traces of a human tadpole or chrysalis. The first we know of man, he is before us, body and mind, a thing of history, and a stubborn fact. Like Paul before Felix, he is permitted to speak for himself, and does it from his own consciousness. Now, whence is man? Hear him : from God. Is there not spontaneous life in man? None. But whence cometh this consciousness, that it should speak or be heeded? It is from primitive man. It is inborn. It is his primitive idea. This idea of man's origin lurks in the story of the dragon's teeth ; in the mythology of the golden and silver ages ; shines dimly through oriental religion ; breaks forth, like the sun from a cloud of darkness, in the philosophy of Plato ; and throws itself, as a truth from God, into the history of Moses.

Nor does circumstance, time, or progress eradi-

cate this primitive belief from the human soul. The masses of humanity look up to God as their creator ; not here and there a lone one, naturally inheriting imbecility, but the throngs, in which are found the monarch and peer, the poor man and bond, the statesman and the priest, the philosopher and the poet. Nor do they meet together by collusion, and thus agree to palm a common sentiment, or rather belief, upon the foolish and vulgar, since all agree as touching one thing, and, without advice, bear testimony to the truth of each other's faith. They all exhibit the one consciousness, one that is necessary in man, or that is the gift of a superior intelligence, one at least that is traceable to the first cause, whatever that be. Nor are we at liberty to reject these primitive ideas. They are the first-born of man. They are the truest. They have a longevity extending through ages, and they look forth from the pages of history steadily back to an Infinite Reason, and onward to a Supreme Intelligence. Eternity is in the past, they in it. Eternity is in God, and they go back to him. Eternity is before them—it is yet in Deity ; they move to the endless state—they go to the God who gave them.

By the same process, and for the like reason that we seek the origin of intelligence, as manifested by man, in Deity we seek, or trace, to him the moral sentiments also. The capacity to perceive moral truth is a creation of God, and the aptness to feel it is likewise his bestowment.

Wherever we find man, we perceive his susceptibility to moral emotions. And we discover that the law of this adaptedness to moral feeling is, in like or analogous cases, the same, or similar. Everywhere, in its normal condition, it expresses, by intense action, its abhorrence of the murderous and mendacious; and also rises into sublime joy, or even rapture, at the exhibition of the noble and exalted virtues. But man is conscious that he is not the originator of the ability to perceive and the aptness to feel moral truth—is satisfied that the power is natural, though capable of enlargement or contraction. Now, where shall he seek the source of his moral energy and aptness?

If his intelligence is not spontaneous, neither can his moral nature be; and if his reason is not eternal, in itself considered, neither can his moral being, or capacity, in itself be in its past history eternal. Like his intelligence, it falls back to God and reposes in the infinite.

God created man, and designed him to perceive the true and the good. He constituted him so that he might feel the right and the wrong as well as perceive them. And if it be true that God created man, and appointed his moral capacity, with its laws, then the sure inference must be that some things are naturally wrong, some necessarily right; that there is moral good and moral evil; and that they are not convertible one into the other, or resolvable into the expedient or non-expedient, having nothing of the temporary or local, each being just

as it is, considered without antecedent, or adjunct, or connection with circumstances and events—producing different results, one beneficial, and the other injurious. The moral judgment of mankind is, then, the creation of the Infinite. It was first made by God in reference to right and wrong, and has been, though finitely, committed to man to employ for all time.

The belief in right and wrong is universal, (there are, perhaps, exceptions enough to the general rule,) and if it be true that the consciousness of right and wrong is catholic, if indeed it is one that comprehends all flesh, what can be done but to resolve it into a fundamental or necessary principle. God has lodged it in man. But if good and evil are only names, why has he given man such a firm and unavoidable intellection of the right and the wrong. If there were neither good nor bad, morally considered, but only the expedient or non-expedient; if, indeed, anything was right which was expedient, it would only seem needful to bestow upon man a consciousness of this. But the generic faith of man is not based upon expediency; it rests on the morally right. This right is absolute and immutable in the general estimation. If we assume that this idea of right and wrong is a deceptive one, then we must legitimately infer that God himself has a false consciousness, or has bestowed upon man a nature not according to truth. He has lied unto man. He has written a mighty falsity upon his universe—upon himself.

He made the power that feels the presence of right and wrong. But there is no right, no wrong; therefore man is a lie to himself. But this is too impious and too inconsistent for a foolish man's reason.

But, further than this, if there be such an hallucination in respect to one of man's primary beliefs, there may be others equally great, connected with every sentiment, and, indeed, every perception. Upon this ground, the idea of the expedient itself might be false, the consciousness of being, thought, of change. We should begin to conclude that no verities existed. We might doubt even that we disbelieved. We might affirm, and deny even that, and deny our own denial again. But common sense avoids such an issue; it admits certain facts as indisputable, certain ideas as primitive and true, and seeks the origin of all the fundamental powers and beliefs in man, in the Infinite. One of these primary beliefs is based on the existence and the consciousness of moral right and wrong.

God is truth; and right is that which agrees with his moral decision. Before man was created, there were principles which, though necessary, were according to the will of God. There were principles again, which were not according to his will. They were coeval with the right, with the good. God would approve the good—would disapprove the evil; but he would not, he could not, change the one into the other. He might create a

world, and cause the morally wrong instead of the right to be the rule, but yet the intrinsic nature of each would be the same. But Deity did not proceed in this manner, and for the reason that it did not coincide with his justice and holiness. He gave his sanction to the immutably true and right—sent forth from himself the just and perfect, and by the means of his wisdom ordered all things according to the most consistent government and principles. He did not approve the evil when he sanctioned the right, nor did he purposely blend the wrong with the right, when he gave a being and a code to man. From the nature of things they both existed. Otherwise, Deity himself is not holy, in the true sense. He beholds an opposite to his being, the contrary from what he purposes and performs. But he wills as he does, because the opposite is not perfect, is not right. God did not create the wrong; but in the nature of things the wrong was possible, nor could this evil be annihilated. If the good existed, this must, at least, be possible. The possibility of wrong could only be prevented by Deity laying necessity upon himself, and all things beside; and this must be the necessity of right. But God cannot be necessitated; nor did he deem it right to lay inevitable restraint upon the intelligent beings whom he created. Necessity alone could remove the possibility of wrong. But where an Infinite Intelligence existed, there could be no necessity. There would be will and choice, which imply lib-

erty, and this is the opposite of fatality. When he created man, he cancelled nothing. The right and the wrong were both among the possible. He respected his own freedom, and retained it pure; and to man he vouchsafed liberty. He did not create any extraordinary or superfluous moralities for him, nor nullify those that were; only giving to him a nature capable of discerning the just, and an ability to perform what he beheld to be consistent and right. But there still existed the possibility of wrong, and this was left in the limits of human responsibility and power. To have necessitated man to perform the right only, would have been creating him without freedom, and therefore without a character. There could be nothing noble, nothing sublime nor godlike in such a being, nor would it reflect any lustre upon the universe.

In bestowing upon man personality, God gave consciousness; and in this, liberty. He shed upon him faith, with a voluntary power, and a capacity for the sublime duties of a moral agent. He gave him power to perceive the morally good, and formed him so as to feel the right, to perceive the wrong, and to know its turpitude,—showing that right was in harmony with the Divine, was his will—and that this alone would meet his approval.

Wrong was a possibility existing previous to the actual creation of man. But the wrong was not begotten by God. It is true that God could

have withheld himself from the creation of man ; and it is also true that when he willed him to be, he included all the possibilities of his condition. This he did in willing him liberty. But this determining of man's freedom was not originating moral evil, but simply delegating man to act upon his own responsibility. The ultimate good and beautiful were the same—were obligatory—were enforced, while evil was prohibited and pronounced accursed. If God, in creating man, had also produced, there and then, the principle of wrong, sin might be referable to him ; but if right and wrong exist aside from God, in the nature of things, then Deity, in forming man, violated no principle of beauty or justice.

Supposing to exist, intelligent natures, who had not received their being from God—wrong and right would, to them, be possible. Supposing that from all eternity man had flourished—that God had not promulgated a law, or in any way interfered in the affairs of this world, yet the eternal and immutable principles of natural morality would have been the same intrinsically, though not bearing visibly upon them a “ Thus saith the Lord.” Man, possessing his present liberty, would be able to respect the good, or to follow the evil. God, by virtue of his greatness and justice, might, with consistency, and by right, appear, at his will, to man, and give his sanction to the right, and utter his protest against the wrong. But would it be consistent to take from man his freedom—

would it subserve the purposes of moral rectitude, or conduce, in any way, to the virtues of the universe, and the ultimate good of all beings, to lay necessity upon the human family, or could this be done without the destruction of a power fundamental in his being, his will,—or without changing the action or lessening the number of his attributes, such as his reason and his consciousness? If it would not be consistent, that is in our view of it, to lay a fatality upon an existing order, neither would it be congruous to create intelligent natures and then impose necessity upon them.

The virtuous supposes liberty, and if man was designed for virtue, or required to perform what was just, voluntary power was indispensable. To be just, man must possess a will of his own, and his virtue must be a volition. Where there is no ability there can be no law. Law is made known to responsible natures. Law is impressed upon irresponsible beings. To man it has been declared, and of him obedience is required. This demand supposes in him a will—a power of doing, or not doing—a capability to reflect—it supposes, indeed, man just as he is, and feels himself to be—a moral agent, willing his own actions, and proceeding upon his individual responsibility, to the projecting of plans, or the performing of purposes..

It does not appear consistent to argue, that because God created man, he formed also moral evil. Evil is a potentiality in a moral system. It enters into the supposition of liberty, and into the idea

of good. God could have prevented the entrance of wrong into this world, by refraining from the creation of man; but when man was formed, he must either be destitute of liberty and virtue, or hold in himself a potentiality of evil. We might inquire why God did create man—why he did not necessitate him after he formed him from the dust of the earth; and fail to find, or return a suitable reply. But this is a question of itself, no way touching that relating to the origin of evil. The presumption which the character of God would furnish, is, that if moral wrong was not a natural possibility, he would not create it; for if he approves the good he cannot esteem the evil, nor originate that which his nature will not commend. The Divine will was not active in the possibility of evil, but in the formation of intelligent beings, and in the construction of a system in which this natural potentiality must still exist, yet where the eternally true would be manifest, and the immutably right be clearly set forth and approved. Evil was potential in the history or the nature of man. While the good was positive, evil was denounced and the good approved. The will of God was active in the right—it disapproved the wrong. Man was brought to perceive the sanction which Infinite Wisdom gave to the right—was made to hear and feel the force of Omnipotent law, demanding the just and condemning the unjust. The ultimate right would be such as his will would accept—would be such as he approbated

in all past eternity—such as he sanctioned when he formed man's moral constitution,—and which works the most permanent enjoyment for rational natures.

The rewards promised, as attached to every man's duty, and resulting from virtue generally, are not merely arbitrary. They are inseparable from all the true moralities. Heaven is, as promised by God, an addenda to moral rewards, and his eternal disapproval, the additional penalty attached to the retributive system of moral law.

Nothing can be right which Deity does not approve. But if he create evil, he approves it, though it be for a special purpose. For the same purpose he may disapprove the good and the right. Indeed approbation of wrong is a censure upon the right. When the Divine will is, in reference to any procedure, ascertained, it is right to abide its decisions; since these are alone just and proper. What is not the will of God is not obligatory upon man, is contrary to man, is opposed to his true happiness. Man's natural rights are the creations of God, are eternally just, since to the Infinite they have appeared proper and beneficial. Where these rights are violated the will of God is opposed, and he who disregards them is a sinner. But even among natural rights, there is the possibility of natural wrong. Man may rebel and bring evil where God made only the good. God shines in all the right—he is rightness; but wrong has no divinity. It has no Infinity, no moral sanction.

Truth sheds a splendor drawn from the Supreme, and moral good has around it an eternal halo. Truth speaks from God—right sounds from the Infinite; but wrong is silent until in finite being it finds a feeble tongue. Right is progress—duty an index which points to God. Wrong is deterioration. Sin is debasement. The seraphic is amid the virtues, and demons dwell amid vices. Right is order, and the conservative power of the world. It dwells in immensity; it is on the thorn and the thistle; in the ocean's brine and the tasteless dew. It is in the scent of the rose and in the banian's foliage—in the bug and behemoth—in all the stars, and down in all the dust.

In seeking the true and the right we search for God; in obtaining them, we have the Divine. They give moral power and intellectual beauty; they confer splendor on the soul, and majesty to the understanding. A sense of the right is a view of the Infinite. To perform the right is to obey God. Right is wisdom and goodness. It has been the word of God—was in the beginning. It is *logos*. Christ is the wisdom of God and the power of God. He is Divine Right—the living and manifest form of the eternally and immutably true: therefore he is over all, above all, and in all. His dominion is an everlasting one, and the sceptre he holds is one of righteousness.

Society does not exist independent of moral right, nor can it possess essential rights which were not Divinely bestowed; neither can it ope-

rate without an obedience to God's law and secure permanency or harmony. Man sustains an eternal relation to God, and an immutable obligation to moral rightness. No association can change the essential elements of humanity, nor any position free it from the demands of moral law. Wherever man is, he is yet man,—morally conscious, morally obligated. Society destroys no absolute duty, nor does it cancel any natural right. It may modify man, but not transform him; it may seem to promulgate law, yet society itself is from man, and man is from God. There can be no duty imposed upon him in social condition that did not exist in the purpose of God before, or when he created him. His duties are not expedients which are merely incidental to his will. They exist in the nature of his condition, and arise from the will of Deity, who formed and adapted him to his sphere and destiny. Man may resort to expedients, and in many things seek only interest—may forget his duty and his right; yet mere obliviousness or abandonment does not change the nature of a forgotten or neglected principle.

When man was formed it was for the purpose of becoming social in his habits and in his life. His intelligence was bestowed in view of this—his moral sentiments for the like reason conferred. They were not designed for mere expletives, to burden and not to bless, but as elements of all the aggregate society of humanity. Man's moral na-

ture is not redundant—it is a need; it is not the burden, but the prop and stay of social being.

Moral right must be respected in every relation. Political science cannot be created or taught with authority when the principles of necessary morality are rejected, or when the will of Deity is disregarded.

Underlying all society there is the reason and the conscience of mankind. They are primitive—are fundamental in man; they are in all his history, and are appealed to by the Divine law. These are not to be violated or shocked—are a part of his manhood—are his inner life and his joy. This moral individuality is the gift of God, and was designed to mingle in all of human relations, and accompany man through every phase of his being. Nor has government a right to disturb the moral sentiments of its members by constituting laws abhorrent to reason, to conscience, and hostile to Deity. When a people—when a government assumes the right to dictate a law which infringes upon that of God; or when, in the administration of its law, God is purposely and boldly disreputed, there is an unphilosophical assumption of prerogative and a dangerous policy adopted. Government rests upon the moral sentiments of mankind, and these again repose in God. When God is turned from the public soul, the private soul beholds in it nothing lovely, nothing Infinite. Virtually each man is a high power, is himself irresponsible. Power alone can coerce him. But power is not

right. When governments refuse to acknowledge any Divine right as law, the Divine origin of man, of society must also be denied. Society then is either a mere expedient or an usurpation, possessing no rights only those assumed. If it be expedient it is then right for each member to perform what he chooses. Rebellion is as just as obedience, and mobs are as righteous as justice and judgment.

- When government casts off the moral sanctity which naturally enfolds humanity, men lose for it respect, and hesitate to obey. Reason in every man will also teach that if right is not a question of state, neither is it of an individual; if it be not of communities, it is not of men. The sanction which the soul gave to government is withdrawn from it. The mind is filled with libertinism; licentiousness in politics comes forth, and the spirit of anarchy, like the lean kine of Pharaoh's dreams, rush in to devour the marrow and fatness of society. Now what is the basis of government—what its origin? It is said to be founded in the nature of man. But who formed man? If man is the creature of God, then government existing in the mind or sociality of man is also from God, since he is the author of the being and soul of rational natures. If God is not existing, still government is a necessity of man's nature. It is then not an expedient, it is a necessity. Man himself is also a necessity. The necessity of man then and government are coeval and co-equal. What

is it in man, however, which feels the need of society—of government? Is it passion, or reason—man's interest, or happiness? Passion is not favorable to government. It is opposed to all restriction. Universal indulgence is the demand of mere sense. Man is in himself a government. Reason is his ruler on the throne of right. Passion is debasing if alone—man given over to it will be anarchy. It is reason which calls for society; it is the moral being that says unto it come up hither. If, then, reason, and the moral sentiments, and the happiness of man generally, require the organization of society, they also demand the principles and the operations of morality and reason in that society.

If it be admitted that man's reason and his social nature call for society, for government, then civil administration or national existence becomes unavoidable, becomes necessary. One tendency of man is to society, to nationality. This is universal, and is, perhaps, coeval with the race, a few generations excepted. Had man been sinless, had he continued pure, and in all his conditions adhered in every respect to the law of God, the necessity of civil forms and national policies would not, perhaps, have been so essential. Man, however, is not sinless, nor has he been in any of the great historic periods. Moses finds pure man in a primeval world, in Eden. The possibilities, and the probabilities of his condition were all considered by God previous to his creation. He be-

stowed upon him what powers he now possesses. Nationality is right. It is for the interests and for the comfort of humanity. It is not a mere usurpation, but a need—is not designed to degrade, but elevate the race. It may at times, and under special forms, throw obstacles in the path of progress, yet it is more favorable to development than an unmitigated libertinism. Where law does not bear rule, anarchy rages; and, with that, confusion reigns. All just law is good. Law is not an evil, nor is all law arbitrary. That which is absolutely good is right. Absolute good is from God, and from him man receives it. God is not opposed to government. It is according to his will. Yet its powers may become prostituted. So may those of reason. The soul may be debased, the moral nature be crushed; but this is not agreeable to God—it is contrary to his nature. He suffers it.

But while man may claim that government has special reference to present and material interests, he must also reflect that it is amid the visible and in the immediate, character is to be developed and principles exhibited. Destiny lies in now. Dust tries the reason, and earth proves the soul. The spirit came first into the flesh, and thence it looks out into the world of forms. Here it lives a student. God has placed it in the school of the material, and for a season given it laws and boundaries. Here it is to take its moral form. The type is before it, God, the infinite and pure. This nature is reflected from the material and from

the soul—in the high-born and the lowly. One voice calls, that of the Eternal; and when man hears it not from the stars that shine and the spheres that make music,—when he is conscious only of silence from all without, he may turn within, and hear the voice of the Eternal. His moral tendencies are to be tried by the outer, he is to bless God in his inner being. The moral sentiments can only be truly proved and evolved amid moral relations. It is only man and God that prove man; and man knows himself only when he is brought to will and to act. Right requires good done to man, and obedience rendered to God. Right is public as it is private—is temporal, is the eternal rather, taking on the phase of time. Right is absolute, moral law is not transient, and man, when he takes a sceptre to sway, retains his responsibility to necessary morality, to God, and his relations to humanity, to the universe. Civil law cannot, legitimately, treat the Divine with disrespect, until man becomes supreme. Nor can nations, neither rulers, by any arrogance show that they are above the moral judgment of mankind or more sovereign than the Infinite.

It is the primary obligation of the statesmen to secure to the people their intelligence and freedom. Power is not his right, nor is it the right of kings. It belongs to the people. A philosophic, an eloquent or popular statesman or ruler is frequently regarded with veneration, and bowed before as if he were an oracle or a god. He half begets, he

sometimes wholly produces the public sentiment; and, as a reward for their implicit faith, inveigles masses, though perhaps blandly, into slavery. Such is man.

The ruler may not be reprehensible for the blind and false credulity of a fickle throng, yet he is amenable for the manner in which he rules, or takes advantage of the reverence of the people.

Human principles live, even forever. They are like waves on the ocean, so grand, so boundless. Especially there is in the sentiments uttered by genius a sort of superhumanity. The ethical elements of philosophy and of politics seem eternal. Truth and purity in national policy are apples of gold in pictures of silver. The pen of the historian records them, and all future nations, perhaps, read them. They seem like a spirit stretching out toward infinity. Men in power should seek the truth and the right; they should cast an eye to the future, and live in the fear of God, in proper fear of man. And indeed, the man who neglects, or refuses to propose and execute, in reference to posterity and to God, is limited in his aspirations—in his views—in his intelligence; he is guided by a selfishness, or is under the direction of a niggardly expediency. The man of narrow mind alone limits his purposes to the present, while the man of mighty soul looks beyond the little now all over the world—away to the future, unchronicled at present, though sure to be. If men, however, who guide peoples, fail to recognize the claims of

posterity, still their influence must descend ; and, whether they think so or not, the future will rejoice or mourn over their wisdom or folly. Great men do not die ; and good men are eternal. They do not live for the present race, but for those unborn. They breathe for millions, and utter doctrines for kings and nobles. Present considerations, however, often outweigh all the future, and men deem that they shall be placed before the judgment-seat of the world and of God, only to answer for their words and influence, uttered and performed while in life. Man's responsibility is cotemporary with his soul. It cannot cease until his spirit is extinguished. But how few of all the men who live are willing to cast their bread upon the waters, and wait until it returns again on the current of a distant age. Too few dare to act in obedience to the principles of perfect right. Men of power love self ; men seeking power bow to party shrines, and speak their Shibboleth. There is a yielding to expediency—a walking with the times, tend they whither they may. They are borne into the temple of God, even to do violence to justice. Truth is dragged from before the altar, and slain, as a victim to wrong.

The real cause of national prosperity, next to the blessing of God, is virtue. Upright and patriotic rulers are pillars, especially in a democracy. It is difficult even for the most wise of statesmen to manage properly the internal objects of national enterprise. The popular will is frequently impul-

sive, especially in democracy. Men here are tenacious and jealous of their rights. Rulers are called by justice to oppose, and if possible, to check the disposition or tendency to libertinism and disorder. Anarchy is a white horse bearing a destroying angel, like as was sung about David, a slayer of tens of thousands. Men of might and truth will face the storm even of popular fury, and rest their fame on the will of the future, and their cause to justice—to God. The voice of the just and generous, however, most usually calm the sound of tumult. They say "Peace," and it is so. Virtue in power is a hand over troubled waters. Popular tumult, however, is frequently the result of magisterial, princely, or oligarchical oppression. Rulers are not gods. They may not with impunity scorn the law of humanity and of Deity. They must not laugh in derision at the conscience of mankind.

When nations are based upon just principles, and are ruled by righteous men, they may reasonably expect prosperity. But where unjust laws form the basis of national legislation, and corrupt men administer, neither financial prosperity nor social order may be anticipated. History tells us this; the philosophy of history is true. It teaches man—it analyzes him simply in presenting the facts of his life and the thoughts of his mind. But aside from mere finance, a nation's character and reputation is of some account. Rome lost her strength when she cast off her virtue; she died when she became obscene. National prostitution

is like that of the bawd,—it is death and damnation. Dead Babylon and the Queen of the Nile have this fact recorded. What the prophet said concerning Edom and Jerusalem was true, for each one has destroyed herself by her whoredoms. Indeed, let a nation veto the law of justice, or of nature—let it denounce truth and righteousness, and it will find death in the pot of its unholy feasting.

There is an Infinite Power. Nature evinces it; man's consciousness declares it. History points to it. Science shows his wisdom and potency.

That power is the Author of the world. The cattle upon a thousand hills are his. He made man: he gave him a law. He requires his observance of *every* law. In community man is yet subordinate. God says, Be holy. He is nigh unto nations and unto rulers. He has said to those apostatizing from him: "I will destroy thy princes, and lay upon thee the rod of the oppressor." Men in power, nations, and peoples, should heed that voice. It is the voice of the Past, yet it is from God. Something sad, yet strange, is traced in the ashes of Jerusalem, something strangely harmonizing with prophecy, in the fate of Syria's cities. Let nations look to Edom, and read Ezekiel; let them look to Babylon, and read Isaiah. Rulers perhaps may not heed the voice of every fanatic. They should not. But they should heed that of justice, of truth, of God. If rulers cannot perform the right, they are not required to rule.

It is the privilege and the right of a people to establish an ethical policy. Indeed, ethics is the truest basis of national prosperity—not merely the ethics of interest, but of national right and justice. Human legislation does not attempt to sanctify men in a spiritual or religious sense, yet it seems necessary for the stability and harmony of the body politic, that the people be trained to virtue and right. Virtue must permeate nations, or they will be despotic, or exposed to anarchy. But *law* itself, in order that the people should be moral, must respect virtue—must venerate religion.

If men in power disbelieve in God, and cast from them the restraints of morality and religion; if they repudiate the highest and holiest law, the eternal and just; if, indeed, they manifest disrespect toward the conscience and the reason of mankind, and falsify the testimony of history and philosophy, and set society afloat upon the broad, ever turbulent waters of Atheism,—what authority can they expect for themselves, and where shall they find sanction to their law? If rulers reject the authority of God, and by their unbelief and practice show to the ruled—to the common mind their contempt for truth and virtue, and once free the popular reason from respect and fear for God, they must suffer the results of their own libertinism, and learn that religion removed from man leaves his nature erratic and restless, and in the possession of a scorn for all the noble and generous. Man who does not respect God, fails in

esteem for the chaste and temperate, loses his regard for man, and becomes strong in the belief of his own egoism, upon which he establishes an absolute Me, reigning high above honor, virtue, religion, God. This is the usual phenomenon. There may be exceptions—there are ; yet they are *only* exceptions.

It is sometimes pleaded, that State good is the ultimate good, and State law the final one. Rulers will not acknowledge that anything beyond mere policy, interest or expediency should find place in halls of legislation. Whatever is expedient, is right. Morals are only to be cultivated when they yield a product, and an immediate one, for the treasury. Religion would be valuable if it were an import or an export commodity. The Gospel would be above the price of rubies, if it would give commerce and glorify serfdom.

So long, indeed, as religion will uphold abomination and plead for tyranny, men of certain ideas will cry, All hail ! Behind such a power they behold the loaves and the fishes. They then remember that they are mortal, having pockets and stomachs ; and they forth with their long robes, and in the market-places cry, “ I thank thee.”

But what is religion—what its professors, when from each is heard the voice of truth and condemnation ? What when even they plead for the oppressed—when they lift a cry against the sins of the people ? What ? Spotted and spit upon often, and told to go their way. The man cher-

ishing religious faith, however, is a man. He has the reason, the voice of a man. Religion does not nullify his rights. The minister of the Gospel is a man. He has a right to represent himself, to speak his soul-faith, and plead for the noble and just. Moral wrong is opposed to his interest as a soul; is opposed to his reason, to his happiness, to his true and indisputable humanity. It affects him, body and mind. It destroys his fellow men. It matters not where existing, he possesses a right to lift up his voice as a trumpet. Perhaps he may not do this in virtue of his calling, but as a man he is not lost in his profession. Even the clergyman retains his political rights. He possesses the right of suffrage, the right of remonstrance and appeal. His right is as natural and defensible as is that of those who administer or originate law. His soul is a free one,—nor has government a right to disfranchise him in any way. If he believes in the wickedness of rulers, he is free to declare it—possesses this freedom in the right of his own manhood. If he distort his right, he must, as others do, suffer, and bear what is due to himself, what to rulers.

Mere political or state right cannot possibly be plenary. Government is not a supreme nature, like God. It is a creation—is local, circumstantial. Man is a nature, an agent. Prior to entering into society he is a man? There are laws belonging to himself which are natural and inde-feasible, and government is formed on the pre-

sumption that these rights are to be recognized. Man is to retain his individuality, his reason, his soul. And when civil enactment attempts to rob him of his inborn rights and to trample upon his manhood, duty to himself—to his race, to his God, bid him struggle for the right.

A state is not the property of a governor; it is the people's inheritance. A governor is not authority; this lies in the masses. The empire is not a right, but a permit; confederation is not of the president, but of the states individual. Agreement is the cause of democracy, consent that of limited monarchy, usurpation of despotism. Rulers are servants. People are jurors of magistrates. Each man has the right of censor. The multitude have the power, and the majority rule. Magistrates are obligated to heed the voice of those they represent, until moral right forbids. Then their duty is clear. If they cannot rule rightly, they should not rule wrongfully. When a person cannot do the good he would, he must not perform the wrong he can. The presumption is that government, to some extent, respects man's natural rights; and the duty of individuals to obey law arises from the benefits which that secures to them and to others. It is also presumed that government bestows proper attention upon the moral claim of humanity. When power is merely civil, then right is nothing but civil potency; but when government carries with it a moral force, there is in it a moral authority. When a ruler, or a con-

gress, dismiss moral principles from statute-book and administration, they take from the government the moral sanction of the people; they then only appeal to man politically; moral power is lost. Without moral power and principles, government is not, or cannot be truly beneficent. The force is that of coercion, the right that of expedience, the orders those of interest.

The basis of such an institution is not firm and natural, because it disagrees with the highest and most important part of man—his morality and reason. Government, to be permanent, must possess authority; and in order to secure this it must have right. And this right must either be discovered by men, or imagined. Give to government a moral element, and you bestow authority upon it. Humanity sanctions it. Each man inwardly corresponds, to a certain extent, with the nature and operations of the compact; moves onward in harmony with it, feeling and acknowledging its authority, and laboring to carry forward its purposes. Community then enjoys concord and repose. The sweets of life distil, and flowers bloom around every family. The moral sentiments are gratified, and reason smiles. Religion takes root and adds her blessings to the scene, until all is flourishing as a green bay-tree, and is as beautiful as the rose. Society here has vigor; there is life. The structure has within it living stones, and they cry one to the other in trust and friendship. Force is feeble here, but right is strong. Law speaks gently, and men obey quickly. Fear is cast out.

Christianity regards government as of Divine origin only so far as it is laid in the nature and needs of mankind. But it does not recognize any particular form of government as more necessary than another, though teaching the principles by which men in power should regulate their conduct, and in what spirit they should frame their laws. Obedience unto governors is enjoined; yet we must suppose that the commandment to obey rulers is not to be taken without limitation, since if we do, it would be requisite to observe an unjust as well as just and beneficial law. Every where in the Scripture, God is exalted above man, and his will is represented as superior to that merely human—his law is the final, and the first duty is obedience to the Supreme. When human law conflicts with the Divine, it forfeits its right or its claim to obedience, and man is not obligated to obey it. The case of antagonism needs to be clear; and when it is transparent, there can be no halting between two opinions.

No just argument in favor of despotism can be drawn from the Bible, nor can slavery be in truth established upon a scripture basis. The manhood of all men is recognized by the spirit of Christianity; and the object which it labors to secure is the progress and purity of all peoples. Christianity is freedom—is moral life—is the law of God. Its design is not to subordinate man to man, nor to render human law final, but to restore humanity

to a primitive condition, by conferring upon it holiness and freedom.

Christ was a foe to despotism. And the spirit which he left to the world refuses to sanction the oppressor.

God in the beginning gave man an innate love of freedom, and he does not by revelation rebuke it. It is immutable—is a law in man. Christianity is the purest element of the Divine will. Its design is to purge and exalt mankind; and it is fitted to diffuse itself through all ranks of society, and among all people. Perhaps the intention of Christ was not to unite formally his religion with national bodies and institutions, but to establish his doctrines for the purpose of educating the moral faculty of the world,—to bring into operation the understanding, to excite the benevolence of the soul, and to beget a respect for the nature and the law of Deity; still he laid down his principles as the basis needed for all human action and society, showing clearly that man possessed no authority equal to the Divine, and was not justified in proceeding contrary to the natural principles of right. There is, there must indeed be a law in man above the merely civil, one that is in force before society is perfectly organized, and that refers back to God. This is a higher law—is fundamental. If man obeys this, he will forever be free. Disobeying this, is bondage. And it is the disobedience of man to this law, which, in the history of national existence, has furnished despotism

with life and power. By disregarding natural law, they opened the way for depravity and deterioration. In their weakness and folly men were enslaved. Despotism is laid in times of ignorance or of licentiousness. Freedom is the result of knowledge and virtue. If a people is rendered wise and upright, tyrants cannot rule it. The more just that man is, the better he is qualified to rule himself. Ignorance and crime draw upon themselves degradation. Oppression is opposed to religion in its noblest form. Christianity is this form. Hence despotism concocts its own theology, and rules the conscience with a rod of iron.

Just and liberal government refers to ultimate right. It seeks the principles of its action in the moral, rational, and social nature of man; and is guided by the philosophy which history teaches, and which is indeed inherent in the human soul. Conscience is suffered to be on its throne. Reason is permitted to hold her light, and the God of nature is honored as the Ruler of nations. Law will approve what is good—will reprehend the unjust—will not usurp absolute sovereignty. It will place no law upon the soul. That is beyond the right of man. No power beneath the Infinite possesses the right of hindering the progress or the freedom of the soul. But this is the work of despotism. It seizes the liberties of mankind, when they are foolish and morally degraded; and then for its own convenience and pleasure spreads over them a veil dark and humiliating. This is the

moral wickedness of oppression. It hides the soul—it hates the soul—it kills the soul. Power is ultimate. There is no right. Humanity under despotism has no name, in slavery no soul. Might is god—the rod and chains absolute justice. There is no benevolence here, no justice, no good. But this will be the condition when the ultimate right, as seen in Deity, is denied or disregarded. Christianity lays the ultimate right and good in the will of God, and by Christ liberty will be conferred upon man. By restoring the true idea, he has brought freedom to the soul; and in presenting God as above all, he has given the conscience power and made the spirit to seek liberty. The work of Christ, however, is peace. He works silently. His power is moral. He is spring in the van of winter—going forth gently conquering, bringing in life and grandeur. Humanity cries, All hail! and heaven shouts Allelulia!

PART SECOND.

CHAPTER VIII.

ABRAHAMIC COVENANT.

Nature and Design of the Covenant. Expansion of the Covenant. The Abrahamic Covenant was two fold, or the Covenants were two, and distinct. 1st. The Covenant of Promise. 2d. Covenant of Circumcision.

THE principal object contemplated by the covenant of promise, was the introduction of a remedial system. This covenant was faintly indicated in the promise made to the woman in the words, "The seed of the woman shall bruise the serpent's head," and the results of it contemplated by Enoch when he said, "The Lord cometh with ten thousand of his angels." "In thee and in thy seed shall all the families of the earth be blessed." These words, in order to prove true, must be applied to the Savior, and refer to the results of his mission to the world; for it is only through him that all families have been blessed. Even in their palmiest days the Israelites were not a blessing to the surrounding nations. Their power was employed for conquest, and the more implicit subjugation of those states hostile to them, when they first possessed themselves of the promised inherit-

ance. But during the times of Jewry's decline, the chosen people shed no sacred and hallowing influence among the uncircumcised. Idolatry rolled itself in shady places, images of worship stood on every high hill, and abominable rites polluted every altar and grove. The example of the Jews was detrimental, for the most, to the glory of Jehovah's name and the honor of his institutions. To other sources, then, than the Jews must we look, according to the flesh, for the fulfilment of the promise.

By the embodiment of Divine attributes, as seen in Christ, a way was to be and was opened through which the family of man was to be placed in a salvable condition, and it was to this Christ, as the descendant of Abraham, the promise referred.

This covenant looked to the past as well as the future, and included in its blessings the generations dead as it did the generations living and to come. In thee shall all the families of the earth be blessed; and those who died holy were saved by the prospective death and righteousness of a meditated Redeemer. This doctrine is insisted on in the eleventh chapter of Hebrews. Without an atonement the whole world was in a state of condemnation, and under a curse, and from this it could not be freed. Hence when Christ was promised, this barrier was removed, and in the promise the sacrifice was virtually offered, though not actually slain.

This covenant was designed to bring in faith, or rather to make it available. Gal. iii : 14. Our first parents believed in God, but this, when they had sinned, did not insure salvation. Adam believed, and sought concealment through fear; and, indeed, faith does not destroy the claims of law, but appropriates a righteousness actually wrought out by him who magnified the law and made it honorable. Abraham believed God, and it was counted to him for righteousness. He believed in God's power to fulfil the promise, though Isaac should be slain, and he looked for a spiritual fulfilment remote as well as visible and proximate. Faith, though it is not a literal fulfilment of law, yet always supposes in men, free to act, a disposition to honor God. But this disposition could not cancel any former debt of duty and love. That and condemnation must, without interposition, have forever remained. Then came the remedial plan indicated in the covenant of promise, and hence faith by Christ and through him is made available.

The covenant of promise in itself was a publishing of good tidings of great joy; but it was only the faint and secondary beam thrown from a distant sun beginning its rise. It glanced as a ray of light on the horizon of patriarchal faith, and the fathers saw it and rejoiced. During the life of Jesus, the sun arose, the day dawned, the star shone in many hearts, and now the light is streaming into every family, to every nation under heaven.

Secondly. The design and relation of the covenant of circumcision.

Ishmael was circumcised and his descendants; who in the deserts continue to be to this day, a proof of the fulfilment of the promise, "Thy seed shall be as stars of heaven for multitude." It was designed also to be an evidence of Abraham's faith and imputed righteousness.

It was designed to incorporate the descendants of Abraham in the line of promise, into a body politic. This was done in order to the fuller elucidation of the Divine plan, and that the fulfilment of the covenant of promise might be seen to occur in the order and through the line proposed. The stipulations made by God, at the time it was declared, were, that every man-child should be circumcised, and this was to be observed throughout all their political history.

The ratification of this covenant was made four hundred and thirty years afterwards, according to Paul in the third chapter seventeenth verse of Galatians, at which time the whole host of Israel assumed the obligations proposed to Abraham. This ratification occurred when the camp of Israel was at Sinai, after God had promulgated this law to Moses, and Moses had published them to his brethren. He read from the book of the covenant, and inquired, All that the Lord hath said will ye do and be obedient? Then he took blood and sprinkled it on the people. Here, then, they were organized into a body politic, the stipulations

made to Abraham consented to, and the inheritance promised to him, renewedly presented to them for actual possession, if they walked in God's statutes. Previous to this the Israelites had not existed as a people with laws and institutions, and, indeed, they had lost somewhat of their distinctive character. But now, by the renewal of the covenant and by its ratification, they became a body corporate. They received a charter from God—institutions and ceremonies, laws and administrators,—while God was held as King, supreme and absolute.

The ceremonial institutes were consequents of the covenant of circumcision and properly included in it. It was necessary that the political body should have a spiritual soul—that religion should give life and pureness to its members; hence the priestly order and the tabernacle—the altar and burnt-offering—the frankincense and libation—the meat-offering and drink-offering. But while the ceremonials of the Mosaic institutions were external, they signified, faintly, things that were spiritual, as the apostle Paul expresses it. They were a shadow of good things to come, and not the very image of those things. The covenant of circumcision ratified at Sinai, did not include that of promise, neither did it disannul that covenant, for Paul says, "And this I say, that the covenant that was confirmed before of God in Christ, the law which was four hundred and thirty years after cannot disannul, that it should make the promise

of none effect. For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise. Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained in the hand of a mediator. Now a mediator is not a mediator of one, but God is one. Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by law." Gal. iii: 17-22. The promise, that in Abraham all flesh should be blessed, did not take effect during the Mosaic dispensation; but the promise that the descendants of Abraham should inherit the land of Canaan did, and that they should extend from sea to sea.

So far as the ceremonial included in the covenant of circumcision referred to Christ, so far this covenant related to the gospel. The Aaronical priesthood was typical of Christ, the sin-offering, and the high-priest; but none of these were covenanted for by Abraham. It is true they were appendages to it at the time of its confirmation, but an appendage is not a necessary and an original part. The ceremonies of the Mosaic economy cannot be considered as necessary and original parts of the Abrahamic covenant, because that existed four hundred and thirty years before these types and formulas were commanded. The covenant, indeed, at Sinai was that of circumcision enlarged and extended. According as God had

promised to Abraham, he had visited his people, he had brought them from bondage, and turned them, with blessing, to the promised land. He had multiplied them exceedingly, and it was here at Sinai, he was about to form them into a great nation; and as he had spoken to their father he repeated to them, "If ye observe my statutes then I will make your number as the sands of the sea." Their peculiar duties were then specified—their duty to God in worship—their duty to the land, to the inhabitants, and their duty in relation to moral conduct. So long as the stipulations were fulfilled, they were to abide in the land, when they failed in obedience they were to be scattered. The covenant of circumcision brought them into the land, but it was the fulfilment of certain conditions which continued them there. The Sinaitic covenant, therefore, was the covenant of circumcision, with a proviso. You are on your way to Canaan, you shall possess it, you shall remain there forever, *provided* you follow the Lord your God in all things; the consequence of disobedience is ejection.

The Sinaitic or enlarged covenant of circumcision, related professedly and primarily to temporalities. If the new moon feasts, the feasts of tabernacles—the morning and evening sacrifice; if, in a word, all the ceremonials of the law were observed, they were to have fruitful vines and abundant fields—enlargement of borders, and the possession of their enemies' gates. It is true,

moral conduct was included in the preceptive code, —slight infringement upon the duties of a certain order brought death. The highest good, therefore, promised by the Sinaitic covenant, and that of circumcision, was earthly—relating to gold and silver, to fields and flocks. It did not make a large supply for all of man's spiritual needs, though it afforded dim shadows of the more glorious blessings pending over the future. We acknowledge that the ceremonial law signified, yet indistinctly, the future sufferings of Christ, and the proclamation of the gospel; yet the majority of the Jews did not comprehend it perfectly; and we cannot learn that their ordinary sacrifices were made by them upon the faith in a crucified Savior. They looked forward to a Messiah, yet they did not know the precise nature of his mission and office. There is nothing gained to the credit of the Christian dispensation, by supposing a general faith among the Jews, referring especially to Christ; and it does not agree with the exposition given by Paul of the Mosaic economy. That was elementary. The law, as existing among the Jews, was a school-master. The simple alphabet was theirs, but its combinations were for other times, when faith should have, and salvation should be written with, a Savior's blood. Jesus was the true exponent, and in his death told the significance of all the blood and all the smoking altars. The Savior said that prophets and kings, desired to see the things which the disciples saw, but

they died without the sight. David and Isaiah had predicted his birth, but few knew of his state, his humiliation, and suffering.

The faith of the Jews was based upon the blood of the beast they offered. They considered the sacrifice itself as the ground of expiation. If they sinned, they had an advocate with God, the High Priest, and it was through him they all sought access to Jehovah. The merit of the acts lied in this faith in blood. Without blood, said Paul, there is no remission, and this was supposed by the Jews; and every new transgression brought forth a new offering; and these were made year by year, continually, until Christ suffered once for all. Hence, then, the Sinaitic covenant only related by typical representation to that of promise, and was not a part or a fulfilment of it. Spiritualities were only signified by the law, but temporal benefits immediately referred to and presently secured.

Thirdly. The analogies and difference of the institutions growing out of the two covenants.

Both were ratified with blood—one at Sinai, one at Calvary. Paul calls this, therefore, the new covenant.

Both have seals affixed. The Jewish had that of circumcision. Circumcision made known the descendants of Abraham after the flesh. It was necessary to a visible union with the polity of the Jews. But circumcision did not secure spiritual blessings, farther than it did it indirectly by pre-

serving the natural life. If the child of eight days old was not circumcised it was cut off. Hence none were or could be members of the Jewish nation unless circumcised. The seal of the new covenant is the Holy Spirit. Eph. i. 13; 2 Cor. i. 22; Eph. iv. 30; 2 Tim. ii. 19; Rom. viii. 9. This seal designates the spiritual seed of Abraham. The seal of circumcision was a consequent of faith. The seal of the Holy Spirit is a consequent of faith. The seal of the Spirit is the only analogy of circumcision.

Both systems had a priesthood; the Aaronic and Levitical priesthood under the Jews. Christ is our High Priest.

Each had a holy of holies. The Mosaic was in the tabernacle on the earth, the new in heaven.

Each had a land of promise, the visible typical of the invisible.

Points of difference :

The covenant of circumcision could be broken—was conditional. The covenant of promise was unconditional—could not be broken. If the covenant of promise was one with the covenant of circumcision, then it was conditional and unconditional at the same time, could be broken and not be broken, also in the same way. The covenant of circumcision was broken by the Jews. Hence they were carried away captive, but God promised them the land forever; but they do not now possess, and there is a just reason for it: the conditions of the agreement were not fulfilled by them.

Hence many of the promises failed, and could consistently, because depending upon contingencies. If the promise was the covenant of circumcision, that not securing the blessing proposed, then in the seed of Abraham the families of the earth have not been blessed. But they have been blessed, though the covenant of Sinai was unfulfilled. Then the covenant of promise was not the same as the covenant of circumcision. The gospel is not depending upon contingencies. Its covenant was not affixed with any conditions. The unholliness of man could not turn it aside, because failure could only be with God, as he made the promise, and could not and cannot fail. Hence all families are blessed in Christ—are placed in a salvable state.

The blessings of the Mosaic economy were temporal. The benefits of the Christian are spiritual.

They were secured by observance of external ceremonies, those of the Gospel are secured by the disposition of affections.

The priesthood of the former was mutable, of the latter immutable and forever.

Daily sacrifices were needed under the old—but under the new there is one for all. Hence the correct inference is, that the new did not substitute the old, but came to its proper position, held by the old, until the fulness of time had come; for the promise had remained unfulfilled, until the death of the Saviour. But the legal form had not and could not destroy the Gospel form. To arrive

at the correct idea, we may suppose the era of Christ's birth to exist during the whole of the Mosaic institution, yet at a distance from it, but complete in all its parts. The Jewish economy spoke of it, but did not define it. Those who were under Moses, only knew of it by prediction. But they were carried forward by the passage of time more near, until they reached the ministry of John ; until they reached Christ. Here they halted ; here the types dissolved ; here the burnt-offerings ceased ; the old ministrations closed, and Christ began his dispensation without symbols. This was the order, not to us, but in the Divine plan. The Gospel was preached to Abraham, Christ was revealed. He was the object of promise ; the covenant was made in his name, but not confirmed by blood—yet it was by the oath of God. But he overstepped the dispensation founded on the Sinaitic covenant, and stood at the fulness of time to ratify his own covenant with his own blood.

We perceive, then, that this covenant was unconditional ; it was not connected, like that of circumcision, with contingencies ; it was absolutely promised, and must absolutely be fulfilled. In the covenant of circumcision man was a contracting party, for a covenant implies two contractors. God promulgated, he promised to fulfil—penalties and blessings were attached, and the one failing, the other must suffer. God could not come short—man could, and did ; and all the conditions of the contract were not fulfilled.

In the covenant of promise, God said, In thee and in thy seed (which was Christ) shall all the families of the earth be blessed. Not if Isaiah or Jacob be faithful, but unconditionally they shall. Abraham had exhibited his faith in obeying God when he first spoke, and before he commanded the act of obedience this merciful decree was immutably established. The conduct of the Jews in subsequent times did not defer the confirmation of this covenant, and though part of the descendants of Israel wholly forfeited the privileges of the covenant of circumcision, yet the line through which the ratifier of the latter was to appear, continued unchanged, and prophecy in reference to it continued to utter its predictions; hence, then, the legitimate conclusion with reference to those two covenants is, that they are separate, and referred to different institutions. If this be true, then the following inferences will appear correct.

The system or institutions growing out of these covenants will be different in genius and character. It has been shown, we think, that these covenants are different and distinct. Two covenants then will not refer to the same object. A covenant may be proposed and not confirmed, then re-proposed and ratified, but this does not change the nature of it, because if it does it is no longer the same covenant or agreement.

If the institutions of the two dispensations growing out of the two covenants be different, then Christianity differs from Judaism in its essentials.

There may be analogies, but they are not general, for the reason that the one was partially accommodated to the other. But does Chistianity differ from Judaism in its essentials? It certainly does. The temper of Christianity is spiritual, that of Judaism carnal. Paul says it is the law of a carnal commandment. Hence all the symbols of the new dispensation are peculiar to itself. Its ordinances are also peculiar, and significant of its spiritual things. The ceremonial promised only temporal life, the Christian spiritual life and spiritual inheritance. It is true, an analogy existed between the priesthoods of the two economies, but it was only in the matter, not in the man, or character, or office, though existing. The seal of the Christian is by the spirit of God on the soul, but the seal of the Jew was in the flesh and by an instrument. The requirements under each system are different. What is suited to a carnal law, is not according to a spiritual commandment. The requisitions of the Gospel must and do differ from those of the law. Hence we have no circumcision by which we are made subjects of the law.* The act of begetting into the Christian, is not of man, and by the will of the flesh, but the birth is caused by the Holy Ghost, and without such none can see life. Faith is the vital force in the soul, and is the gift of God.

CHAPTER IX.

CHRISTIAN DEVELOPMENT OF THE ABRAHAMIC IDEA.

Christianity considered in its elements and application. Preliminary remarks.
Elements—Sanctity—Knowledge—Faith—Charity—Repentance. Idea of
Mercy. Justice. Serenity. Beatitude.

WE have seen in the call of Abraham, the reproduction of the Edenic idea. It glowed high above the idolatrous fires of Ur of the Chaldees. But that idea became for a season obscured. Isaac and Jacob retained it pure—the former having it renewed at Geraz, and the latter beholding it in its fulness at Bethel. In Egypt it sunk as in a cloud. Moses found it beaming gloriously in the burning bush, and all the Hebrews beheld manifestations of it when Sinai smoked and trembled. It was in the light of that idea, that the hope of the world shone, and from it was to radiate the form which was to be a star in Israel. While Abraham received promise that his fleshly seed should inherit Canaan, he was also assured that all nations should arise and call him blessed, and that to them he should, through his faith, become a father.

The fulfilment of that promise was made in Christ, who was the seed, not of many, but, as Paul says, one. Jesus was a light, and his people were to be as the stars of heaven for multitude.

The religion of Christ is the blessing which the world was to receive from Abraham. The gospel is the idea which he received, developed. In Abraham we discover a twofold character. He was to be a natural and a spiritual representative. There were two promises made to him, that of temporal and that of spiritual expansion. There were two ideas contained in the words, "in blessing I will bless thee." One was subordinate. That was the fleshly. The body develops more rapidly than mind. So with the great dispensation of Spirituals. Christ was the fundamental idea of the Divine promise. Judaism was incidental or expedient. It was as loam on the germ. It had the idea but was not that idea.

When we perceive Christ, we see the primitive meaning of the Abrahamic promise developed, and not a mere local or accidental expression of Judaism. The Son of the Most High did not come merely as a Jew, but as Immanuel. His design was not to ripen the old Mosaic system, but to disclose the true and fundamental one, and send away the shadows by presenting the substance of spiritual things.

His preaching was to be "glad tidings of good things." He was to smite the earth with the rod of his mouth. He breathed the breath of expan-

sion, and provided means to give unto man spiritual and generic life. Man's spiritualism was sought—and the Edenic form was to be restored.

If we say that Christianity is but a development of Judaism, we must limit our meaning to the idea of man coming forth from his cloak. Judaism was a mere robe around the Abrahamic idea, or covenant of promise. Christ came forth as Divine, and stood without a cloak, in the greatness of his character, before the world. The glory of God was for the world, and Jehovah was to be localized in thought no more. The magi felt this when they wandered to the manger; the angels knew it when they sang "Peace on earth and good-will toward men." Judaism had its essentials. These were chiefly external. The christian system possesses fundamental principles, but they are not in form. They have power—they lie within man, and not upon him; hence they are life.

Christianity has gathered truth by generalization. The local is removed from her design. Christ said his words were spirit and life. This implies their power in the soul, and their intrinsic truthfulness. They vivify the spirit and create within it moral energy or action.

In the system or religion of Christ we find four primary doctrines, all adapted to the soul. They are internal forces.

We shall now treat of the elements, or fundamental principles of the Christian religion. Its primary idea is God, its secondary is Christ, its

trinominal is the Holy Ghost. Its subordinate idea is man. The three first compose the Christian Trinity. Their analogies in the physical world are air, light, heat. These compose the trinity of the material system.

The trinity of the natural world is the immediate cause of animal life, of vegetable growth, of floral beauty, and of all the gladness flowing forth on the tide of animated nature. No one of these fundamental agencies could be removed from the triune throne of nature and leave the whole material constitution of things unchanged. Certain combinations would disunite, particular and general results fail to occur, and the present order lapse back to chaos. Because of the union of the great three in the physical world, we behold man going forth to his labor, levelling the forest, building cities, peopling continents, and marching onward to eternal existence. His religious life and history are the products of the scripture Trinity, which, in its manifestations of the Father, and the Word, and the Holy Ghost, has furnished the world with a moral life, and with the principles of natural, revealed and experimental religion.

These three disclosures of the Divine nature, in their characteristic operations, complete the catholic system by which human progression is secured, and in these also is contained the final good and the immutable right. In the Father is seen the primary, in the Word the creative, and in the Holy Ghost the stimulating cause of all things.

From everlasting God has been omnipotent and unchanging, yet the world was not begotten until the Word spoke and the Spirit brooded over its waste elements. The Word also said, "Let us make man," and the Spirit breathed into him the breath of life. Then he arose to move in the new creation as the representative of his Maker.

Spiritually, God, as Father, is the primary principle, for he loved the world, and gave his Word to form man anew, and sent his Spirit to breathe afresh into his dying soul. From the operations of God, under the covenant, from and during the Messianic period, man is exposed to ennobling influences, and embued with just and purifying principles. The law which is applied to him is not external, nor material, but a power brought to operate upon the soul, for the purpose of emasculating and raising it more near the celestial and Supreme.

While God is the great idea of the Christian system, therefore, there are subordinate causes operating from it, and principles begotten by it, to act immediately upon man, in his present relations; and which are designed to qualify him for the future splendors of immortal being. Every element of Christianity, however, revolves around God, and follows his will,—assuming no right of which the Infinite would disapprove, or that does not derive its authority from him. All proceeding from Christ tends toward the Infinite, and all the elements of pure Christianity, when working in man, assimilates him to the God-like.

One primary attribute of Christian life is sanctity, or purity. Sin disturbs the soul, and scatters reason—it breaks the unity of man.

In unity there is power, beauty, and greatness. God is one—is the simple Majesty of heaven and earth. He made the high places, the lights of time, the lamps of eternity. The oneness of God is Infinite, and is universally made known—breaking forth from every sphere, and sounding from every morning star. The unity of God cannot be disturbed, as he is one in power, in purpose, in nature.

Simplicity is grandeur, and unity is simple. The grandeur of the Godhead is oneness. If man would become sublime and potent, he must seek unity in himself and in his race. Sin tends to diversify man, to break his repose, to perplex and destroy, while purity favors unity.

In the ethnological world evidences of a former unity appear, and are especially indicated in the traditions respecting a primitive man. All life had oneness in Adam.

The coincidences of races, at the present day, are not perfect, because they have been for ages widely separated, and, with but few exceptions, have not held mutual intercourse. Physical causes have produced physical changes, and moral or religious influences have diversified the inner life; so that when tribe is contrasted with tribe, or one race compared with another, in respect to resemblance or unity, they seem to stand upon opposite

shores of an intermediate gulf. Moral commotions have wrecked humanity. Our race has been like the bones of a mastadon, buried by a great revolution, lying for ages under evil accumulations. This race Christianity has exhumed, and to it she seeks to restore former and primitive principle, so as to render the life of the body one and again complete.

One element of the common life is purity, which, as an inner power, would urge peoples forward to a more general resemblance than has appeared in the course of history, or is at present manifest. Iniquity is opposed to repose, and moral depravity looses the bonds of society and disperses its members.

Purity in its character is like the Divine. It is spotlessness. In its action it tends toward God. It is an element of the inner life, that gives peace, and produces vigor, because it lives by the subjugation of immoderate passions. The reason is called forth into a nobler field, and takes a higher station in the contemplative and true. Reason, in its purer state, loves the beautiful, and delights in unison, and in a sanctified nature it beholds the highest form of earthly beauty, and the most perfect of visible harmonies. The soul is then clean; it is a moral Eden, full of fruit and flowers; a clear thing, like as crystal, having shining upon it a ray from Deity; prismatic in power, it separates the colors of the heavenly, and bids reason look and be glad. To reason's eye it also points

out the law of Infinite truth running its eternal rounds, and then it strikes along, in its own desires, the shining path wherein untarnished holiness revolves. All its action is in the light and direction of the Divine.

Holiness is right thinking. It is the reason contemplating God. God is the Holy Lord of Hosts, and a view of his excellency elevates the soul, and creates within it a desire for the lofty and spiritual. Holiness includes right moral reflection, and true intellectual exercises: and upon these is predicated man's internal perfectment; nor can any cogitative process be just, or beautiful, unless it harmonize with the true, and coincide with Deity. The first-born of human thought ascended to the Maker of man, and the last reflection of the earthly order will be thrown upon God when he comes to judgment.

The sanctified soul is heaven. It has within its gates the orders of the upper realm. Thoughts in it are cherubims, which glow as fire, and utter "Holy, holy is the Lord." Such thoughts cover themselves with their wings of adoration, and fly, on the spiritual, above the earth, and enter, ultimately, into the region of pure Divinity. Right thought takes every hour a bath of light, and feeds itself all the day on the noblest fruits dropping on the region of eternal truth.

Knowledge is a condition of Godliness. This knowledge must be biblical and experimental. It is necessary to know God in order to worship and

fear him, while we must feel, in order to love him. Whatever man is outwardly, he is a being inwardly. As flesh and blood, he bears a necessary and intimate relation to the visible world; yet as spirit, he is capable of *being*, beyond the confines of the temporal and seen.

Without a perception of the outer world, however, man would be ignorant of its objects and changes; he would not think of its mellow skies and vocal forests, of the music of hills and vallies, the broad lustre of noonday, or the deep shadow of starless night; yet, shut in unto himself, he might have visions more strange and sublime.

Man is capable of thought, is conscious, aside from matter; and his interior being is the fountain of experimental knowledge. This knows the mode of influence coming from the extraneous, and is assured that sight, that sound, comes to it, and that it goes not to them. It knows itself independent of matter. It possesses percipient powers, not arising from the material. This inner man does not feel matter, but the flesh feels it, and the soul perceives it. The flesh of man does not feel God, but the soul perceives the Great Spirit, and detects its presence in herself. If sin had not entered, we consider that the soul of man would have retained a perfect perception of God. Sin is thick darkness over the soul. Remarking, generally, it may be said that knowledge depends upon the external, but if we would speak the whole truth, we must affirm that the outer world is not

the *only* source of knowledge. The mind itself possesses attributes and laws. Indeed, the knowledge of mind is derived from mind itself, as information respecting a rose, or lily, or a star is drawn from each of these respectively. The mind, it appears, possesses power to cogitate upon what is presented to it, or upon what it is conscious of, whether it be the material or the spiritual, things beyond itself, or emotions and operations within. Where there is consciousness, that consciousness will be known.

We do not contend for the old doctrine of innate ideas, yet must allow the existence of notions which are not derived from the external world. Knowledge itself is not external, yet man is found to receive and retain ideas coming from the outward. But while he is thus capable of deriving information or ideas from the external, he is also designed to, and does learn of things which the mere senses have not seen, and which have no type in the material.

There is something in his soul that bears it away from the gross, and bids it seek for an ethereal home. The man, indeed, has an intuition of his spirituality, a presentiment of something distant and indefinite. He is conscious of a longing, a wish, which remains unsatisfied. He knows this because he feels it. This inward longing causes him to reflect upon his interior being, and to seek for the reason or cause of his strange desires. He analyzes thought, imagination, hope,

fear; he pursues reflection as it goes back to the past, as it flies to the lofty, as it penetrates the profound; and concludes that the energy which thus explores so much and so mysterious, differs from the flesh and blood which he, in common with the brute, possesses. He becomes a student of self, of his consciousness, of his spirituality. He beheld nothing analogous to his inner nature in the external world; nor did he learn from the material the fact of his own internal consciousness. The material does not give even a hint at the solution of his inward mystery. He must reason, and make himself the first step in his induction. He first predicates: I am. And again, I am something. I received being; something gave me existence. He finds the cause of his material powers; and, ascending higher, he infers the origin of his rational nature. He moves on yet further, and beholds the spiritual. The ultimate deduction is God. From that idea he descends to the material, and there gathers corroborations of his conclusions. This would be the procedure, did not the Divine idea appear in man, and from the first form the principle by which he could conduct an explanation of his own nature and the phenomena of the rational world.

Generally, tradition furnishes the idea which induction or revelation could otherwise supply. Left to mere induction, all might not reach the ultimate thought or the final idea, and hence those who came short of the most perfect of all natures,

that of God, would be destitute of religion. Human life may yet, while the idea God is in the world, in some of its tribes, become so debased and ignorant, as to lose the notion of the Divine ; but when this conception entirely disappears from a people, it will stand only a step from the brute. Human greatness is the product of the religious or the moral idea God ; and the foundations of all social order and the principles of all true progress are laid in the same notion.

Knowledge in man is power. The knowledge of God is a mighty force. God is the source of all power. The feeble force of the falling drop, the mighty flow of the ocean's current, the power of the moth, or of a rolling world, all proceed from the first potency, God. They were contemplated in the appointment of the material law, and in the bestowment of the first life, in each class or kind. Indeed, we must recognize the action of the same original influences in the creation and glory of a seraph that we do in a bee or beetle, and in the fitful light of the meteor or of the fire-fly, trace the same law of lustre that we do in the sun which spreads its beams over all the air and earth.

God also is the author primarily of the power of Godliness. The law of the bee is instinctive, that of a lump of clay attractive, while that of Godliness is spiritual, though man includes in himself both intellectual, moral, physical, and, indeed, spiritual law.

The law of God is a force, and is designed to

increase the power of those to whom it is applied. It is the action of men that manifests power, while desire and will direct effort or create it. But even effort is frequently dependent upon knowledge, since in order to execute a particular work, the individual designed to perform it must be in possession of knowledge respecting it.

God's plan is to subordinate man to the right and holy ; and to insure this result he has revealed his Word, given exceeding great and precious promises, and furnished all the materials for correct and requisite knowledge. The scientific is not embodied in the work which he has furnished man, to guide him unto salvation, nor has he given that which will confer mere external eclat. If, indeed, man desires the splendid, as usually reckoned, and will only accept the transient and fascinating, he must seek it beyond that system whose truths are eternal, and whose chief benefits are for the soul. True, that pure biblical religion will give lustre to the character, and infuse joy into the mind, yet it is not designed merely to adorn the flesh and leave the spirit unclothed. Men may depart from the true basis of Christianity; may modify and expunge or paraphrase it, until it seems no more than a lifeless theory, or a marvellous dream. In this form it may cause a poet to wonder, or a theorist to doubt, but it will be morally powerless, and incompetent to the salvation of the world. True religion has the spirit of Christ, has not a mere name, but a nature which is fervent and life-giving.

Christianity reduced to formalism begets infidelity, is polemic, produces creeds, and manifests the spirit of tyranny. The reason of such a manifestation is, that the form is severed from the spirit of Godliness. The dead body is taken by unsanctified zealots and embalmed, and stood with the semblance of living beauty in a consecrated place. Here the will causes it to speak wonders, to shed unction, to utter the decrees of God. The form is beautiful, but it needs a soul and a life from Christ—needs to be filled with purity and power, and to go forth as the child of God, vivifying and redeeming men.

The Christian religion is not merely Platonic; it is Christonic. The spirit of God through the Word dwells in it. It is the Bible idea God which men need to apprehend. Other forms may be partially correct, and be strong forces in the credence, yet no other conception of the theistic or the polytheistic world is so simple, grand, and potent as the true Abrahamic idea.

Philosophy and history teach us the power of ideas, and also that the motive force of a conception will be proportioned to its clearness and intensity. This is the law of mental and of moral power. The Bible idea of God is sublime and concentrated. Infinity, omnipotence, eternity, omniscience, omnipresence, converge toward Jehovah, and in him form their mysterious pole.

The great moral force of Christianity lies in its ideas, and its conceptions ought to be studied as

well as its precepts. If, in its idea, it enters the soul, a foundation is laid upon which a perfect character may be formed ; but if the idea does not unite with the perceptive and emotional, the manifestations of the individual professing godliness will be enthusiasm void of purity, and zeal without continuation. It is true that mere knowing is not holiness, yet Christianity possesses a sapientcy, and requires in her votaries some degree of cognition respecting the principles of the right, the good and infinite. A religious sciolist is disposed to superstition, and is in danger of selecting partial truth for the basis of his faith, or of engrafting upon the veritable some unseemly conceit and blunder of his own.

The christian religion, in its idea and derivations, in its relations and results, cannot be known by intuition, nor be learned by a cursory glance. It needs to be studied as it stands in the history of the world—in that book whose pages shed forth the glory and wisdom of God. Christianized man derives power from Biblical truth. It is the truth which makes him free, and that same truth can alone keep him free.

The teaching of God alone produces perfect religion, and directs to ultimate purity and repose. The instructions, furnished for men by Deity, are such as were suited to the nature of each ; and which, if properly regarded by the disobedient, will secure for them purification, dignity and joy, and will also preserve the Divine glory and justice

uncorrupt. Man needs to know that God is supreme—that he is truth, and is just ; that his spirit gives life to creation, and his will law to the universe. But for his peace he must understand that God is love and mercy, so as to approach him with confidence, and say, “ Our Father.”

The sublimity of Scripture Theism rises before us in the visions of Ezekiel, Isaiah, and the exile of Patmos, and, further back, is seen in the cloudy majesty of Sinai, and the whirlwind and thunders of Horeb. Such expositions of God’s majesty awe the soul, and in the heart occasion perturbation, causing a consciousness of the Divine greatness ; yet do not soften and win the heart, as the still, small voice, sounding frequently from David, and always from Immanuel.

The completeness of the Christian idea results from the union of the beautiful and sublime with the vehement and tranquil, and the blending of justice and mercy. Edenic religion was placid, and the hours of the Divine visitation were halcyon, until iniquity insulted heaven and corrupted the world. The justice of God was made manifest in the Noachean era, and continued exhibitions of it appeared until the benign beamed in promise to Abraham. Christ is the representative of the Edenic idea, is the realization of Abraham.

We have but to study the history of Divine things given in the sacred canon, to be made wise in spiritual things, for the pearl of great price, and true knowledge, is there. The wisdom of man is

not there, but the wisdom of God and the knowledge of a Mind which has existed an infinity of ages.

Again. Faith is a primary element of Christianity. It is a condition of Godliness.

Theistic faith may be classified as natural, historic, and annunciated.

Natural faith belongs to natural religion. This credence is the result of rational processes, such as observation, induction, and a cognition of one's consciousness.

In general, the idea God is primitive, having proceeded to man immediately from his Creator. From Eden, by tradition, it has continued to diffuse, and under different forms and with material modifications, has become a universal object of credence.

We must adopt the above view of man's religious credence, considered in its origin, or admit that the mind necessarily evolves the theistic idea. Perhaps it is true that the perception of God was as natural, and as early manifest in the first man, as was consciousness of, or belief in, the material; yet now, that idea does not appear everywhere possessing a pure and primitive character. In some instances it has suffered from attrition, in others by accumulation, appearing at one time only as a crescent, and again obscured by the mists of tradition or strangely blended with the myths of polytheism.

That man's reason cannot, absolutely, without

the aid of tradition, by a process of induction, form a conception of God, may be questionable; yet we must believe that the generic idea has descended through tradition, from Adam to Abraham; and that the present religion of heathen nations is a perverted form of the sublime truth, on which, at present, stands the noble structure of Christianity. The history of man and of his religion, induce this belief. Ordinarily, men receive from another the conception of God, and subsequently their reason acts upon it, perhaps to elaborate or modify it. Generic faith is traditional. Mere traditional faith, however, has seldom been pure or primitive. Confucius had a glimpse of the true. Zoroaster beheld something of the Edenic form, while Plato entered within the gates, and almost talked with God face to face. In Socrates we behold the tendency and power of pure and simple credence, and in Mohammed perceive the mischief of a perverted truth.

The fundamental idea of the Bible is God. All the history of that book is the development of that idea. God is not seen in the climax of his works, as he moves in the genesis of the creation, nor do we behold him in the zenith of his glory, when circling Sinai and proclaiming "I am the Lord."

The creation of the world was forming a theatre where the Divine drama of justice and love was to be enacted, and all the episodes in the history of men were here to occur. Every manifestation of God has been an illuminated scene, every appear-

ance of law a cloud of darkness, each promise a bow painted on the curtain, and the death of Christ the denouement of the Divine plot. Sinai was illuminated by the light of the thunder-cloud, Calvary with a milder glory; Solomon's temple held the Shekinah, but the second beheld the glow of Messiah. "God with us," was in its porch, beneath its fanes, by its altars, and on its seats. Thus was it made more glorious than Solomon's. These events, so transcendent, are superadded to natural faith, are annunciated events to be believed, and they include interests of eternal, enduring, and of infinite importance. We perceive that biblical godliness must be based fundamentally upon scripture faith. This faith accepts the plan of salvation as declared by God, and lives in firm reliance upon Infinite mercy. In proportion as there is rejection of faith, will be the increase of formality, and the inefficiency of the religious world. Faith in Christ, and in God through him, applies to each individual the benevolencies of the gospel, and diffuses throughout the soul the beauties of holiness.

The present may pronounce this an old doctrine, and affirm truthfully, but this fact does not prove it false or worthless.

There are some truths, facts and ideas, which are never old, that cannot be superseded. They are not progressive. They stand to be moved towards by the world, are full from the beginning, and shall be evermore. Light is a glorious elder

among the sons of God. It is again young as the present moon, the same as in ages past. Faith is as old as Adam, as Abraham or as Paul; yet young as the last convert who exults in the remission of sins. It is as hoary as primitive man, is an Hebrew of an Hebrew, yet young as the age in which we live,—is the life of man below, a theme of the redeemed in heaven. She takes hold on God, as he appears in the scriptures, and by deriving life from him, is able to give vigor and vitality to the soul.

We perceive, perhaps, the most sublime exhibitions of this principle during the Pauline age, which was a time of power and splendor to the incipient church. Though then young, christianity convulsed the world. We see the inefficiency of the church during the dark ages, when her priests sought the bodies instead of the souls of men, and when Christ, instead of being sought unto as the Saviour of the world, was paraded as a catch-penny for monasteries. To the majority of the christian world, the Bible was unknown; and instead of preaching the true gospel, grave friars mumbled bad Latin, and elevated a crucifix. This incubus was shaken from the bosom of christianity by the resurrection and energy of biblical faith, which, rising from the tomb of effete formalism, sprang forth, and shouted in the ears of the dead the word of God. Men heard, and came forth. The sight was as that around Jerusalem when Christ cried, "It is finished."

All generations, nearly, have boasted of progressive tendencies. The world, in every period, has seemed desirous to break from the past, and to stand upon the isolated now. Such indeed is the proclivity of the present age. But what a particular age considers progress, may be an opposite tendency to disorder and deterioration. Knowledge, through perversion, is frequently rendered an instrument of debasement; and liberty, in becoming extreme, is the cause of a destructive licentiousness. During advancement, society needs a conservative principle; and if not supplied with it, the issue will be shipwreck in a tempest of ultraism.

There are great needs in man's nature which cannot be obviated, and beyond whose reach progression cannot advance him. Invention must leave him the sunlight and air, his rest and his food—must leave his senses unbound and his reflection free, if he would be retained in his glory and prime.

True progress is not a process of creation, but rather an elaboration of materials already existing. Man, indeed, creates nothing. He may discover principles, but not originate them; he may invent, yet cannot produce something from nothing. He finds out, and combines objects of utility, in the field of experiment—but in the domain of philosophy, metaphysically considered, he is left often to uncertainty and conjecture. Progress begins upon first principles and returns to them. The principle of a thing cannot be annihilated, and the thing it-

self remain. Before a system is secure its principle must be well laid. The foundation must be sure.

The elements of all knowledge were created in primitive periods. The work of mind has been to discover and evolve them. We cannot, however, destroy the constituent principles of things, nor increase their number, though we can produce variety in respect to arrangement and combination. The more general our knowledge of first principles is, the more rapid and conservative will be our progress. This has been the order of the past, must be of the present and the future.

If we step beyond the limits of the experimental into the abstract, we shall find that all philosophy is established upon a few general ideas, facts or principles; and that all the forms, seen in different systems and schools, are produced by variations of one general cognition. Novelty is, then, antiquity in a new garb, an old book new bound, a grey beard dyed black. A few general ideas compose the philosophy of the world, and few general statements would tell the history of man.

Religion possesses few primary ideas, but these cannot be supplanted. As all principles are, they too are indestructible. They may be buried, yet they resist annihilation. They plainly declare themselves immutable. The progress of religion, of christianity especially, is not through a process of creating: for all that is true in reference to Divine things and human destiny, was of old. Progress for the church is by extension.

If the principles of the christian system be rejected the whole of it falls, for other foundation can no man lay, than is laid by and upon Christ. The fundamental principles of the gospel cannot be improved since they are simple and perfect. The pure gospel is the efficient one, while the spurious tends only to formality and corruption. The evils done to the world by the professedly christianized, resulted from a false spirit, an imperfect perception, or an hypocritical heart, through which the truth is blindfolded and led into perversion and inconsistency.

Perhaps the most injurious procedure has been in the attempts, frequently made, to exclude faith, both from the head and heart, for the purpose of displaying reason, and giving greater exactitude to religious doctrines.

But what is gained by rejecting the concurrent and general credence of all ages, and then by a process of induction arriving, eventually, to the same issue, a perception of the Divine? The idea, however, which is claimed as merely rational, is the ethnological one at last, since he who committed himself to induction, started from an object of universal credence. His investigations may have led him to confirm the faith of the world, yet he cannot assume the praise of a discovery, since the idea *Theos* was in his congition when he began his analysis.

Mere rationalism itself cannot transcend faith, nor are the deductions of philosophy more certain than the belief of a pious heart.

True faith is poetry and reason. It seeks the true and the immaterial—seeks an eternal, a universal law. Reason usually, in its educated state, arises to a perception of the Divine nature, and pronounces him “Father of all in every age:” and faith asserts, “Thou, Lord, in the beginning laid the foundations of the earth.”

Even reason, upon a perception of the universal Godhead, urges, or affirms, the propriety of obedience, while faith, perceiving his purity, submits, in hope and meekness, to his commandments, and learns also a practical lesson from every Divine attribute. Man, in possession of this biblical principle, does not shrink from God, but draws near to him, in full assurance that he is a benefactor, a king, a judge, who will “search the hearts and try the reins of the children of men.”

In the eye of faith, further, man stands subordinate. God is supreme, and to him the soul is directed for its antecedents, and its final issue. Faith is not blind, as sceptics might affirm; and, like reason, proposes a question for its own and the solution of others. “What is the will of God; what its ultimate action; what the result of conformity or opposition?” Reason teaches a morality—a right beyond mere expediency: and faith is not satisfied with themes or fancies; but must look into the law and the testimony, to gather from them a confirmation of the hopes and internal struggles of the soul after life and power. Faith is the answer to the queries of the soul,

“Why am I—how came I—whither go I?” It answers, “You came from the Supreme will, you go to God who gave you.” And what so satisfactory as these—what so true? Scepticism, or philosophy, may utter different replies, yet none so just or quieting.

If God exist and possesses the character given him by Scripture, and by *reason*, then it is desirable that all subordinate nature, in disposition, approximate to him. If God is pure spirit, man needs spiritualization; if he be holy, man ought to be pure; if he is wise, man should derive wisdom from the full ocean, and seek, by a lofty effort, to plant himself amid the splendors that scatter from the glory, the intelligence, and immortality of the Godhead. Who will not say that the true course of man is upward?

The full tide of life does not flow amid the material, for the spirit possesses a vitality, and has its tendencies, even as does the fleshly. The soul needs to eat of the pure and heavenly, turn its gaze upward to the Godhead; to soar up and place itself on the tree of immortal life; needs to seek peace, power, and purity from the Source of all being. And she feels this, blushes at sin, pants for the serene, for a holier home, and struggles for the high-born, even when benumbed by the palsying strokes of fleshly passions.

Faith brings the soul forth from the dominion of appetites, renders it superior to the demands of animal desire, and invigorates it with a pure and

Divine principle. The inquiry of a true faith is, "What shall I do?" The chief response must of course be, "The will of God." There is no speculative inquiry instituted in reference to the doctrine of human ability, for the will of God is sought in his word, and to it a cheerful obedience rendered. The active powers of the soul are viewed and held tributary to God, and the volition is directed to execute the requirements of Infinite law. Hence man is brought, not only to obedience, but to a cheerful and holy one,—is urged to seek after nobleness and glory.

The idea, or the philosophy of faith, is that God is the Creator and preserver of man—and that he holds, therefore, a sovereign claim upon the service of body and soul—a doctrine which is not recognized by the unbelieving, though it is rational and obvious. God formed the body, he gave the spirit—appointed all the means of animal, rational and spiritual existence, and also pours continually, from his abundance of mercies, fresh and necessary blessings. And the Divine law is in harmony with the noblest attributes of man; that is, it requires what reason perceives to be just and necessary, and demands a service perfectly consistent, and adapted to promote intellectual health and moral vigor.

The products of active faith stand upon two conditions. First, a perception of the Divine nature; and, second, a recognition of man's moral agency.

Actual faith transforms the habit. It perceives the necessity and reasonableness of purity, entertains a correct view of Divine law, and a consistent esteem for the plans of Infinite love. True faith and sin are antagonistic. Faith dwells amid the supernal, on the heights of heaven. It reads, likewise, the name of a living God on the material world, and perceives an Infinite Presence in the soul.

Man is no longer viewed as remote from the First Cause, but as in immediate union with him. Such faith is the sunrise of the soul, is the day of life opening upon the spirit when dark and sorrowing. The rich fields of Divine mercy and wisdom are seen clothed in verdure, over which spread eternal fruitfulness and the means of immortal life.

This world is thought, by the unbelieving man, to be sufficient for his comfort, for a sphere of hope and labor; but the promises and powers of the world to come, can alone satisfy the soul of him who, by faith, beholds the present with its immaturity and changes, and who looks to the perfection and fruitions of glory and immortality. By such an influence upon the reason, and the emotions, the whole man is raised from the sordid to the noble and pure—is filled with magnanimity and piety, and borne forward to the highest human excellence. The mind, in this condition, is not absorbed by the seen. The pleasures of sense are carefully estimated; and those things which

minister nothing to rational comfort and to necessary enjoyment, are refused as unworthy of participation. The chief good of man is sought beyond death—nor is this unwise, though faith does not deny the use of that which gives consistent pleasure, and of which reason will approve. At best, mere pleasure is vain, if it be of the appetites; and at its longest, life is brief. Viewed rationally, men are only transient visitors to this earthly scene. They came from the past, are bound to the future, tarrying by the way only for a little season; then passing along, and going with the millions that have entered the spirit world. Life is intermediate between the eternity past and that to come. It forms only a point in our being, and during its continuance we only contract habits, and form the character which will influence our destiny in the future. As the patriarch was, so all men are, only pilgrims and strangers. Men of faith, therefore, look beyond death for joy and immortal life. They hear “passing away” spoken by nature, by inspiration from all the groves, from hill and forest. Moon and stars utter “we do all wax old;” the human family, with its million voices, utters, “We do fade as a leaf;” more than a million eyes weep for the unnumbered dying; and from all the dust beneath us, is heard, “Truly every man walketh in a vain show.” Kingdoms and thrones are wrecked, the past mourns, and silence reigns amid departed glory.

But amidst all these faith retains vigor and beauty—walks over the vestiges of mortality—possesses life and fervor, and directs the soul toward the celestial and immortal. The truly pious man casts anchor in the waters of life, in the port of glory. Abraham, the philosopher of Paran, or of Canaan, looked to immortality for his final rest and his complete reward. Nor can man cherish a loftier aim than that to which faith looks; neither possesses a good more lasting and sublime, than the one to which it aspires. The whole light of reason and inspiration shine around faith; the whole of heaven is in its grasp. They who disbelieve are blind, are destitute of reason's ray. It is the throng which denies, that goes unsanctified through the flesh and unhoping to the tomb. But those who lay hold on God, fly away, like a bird to its bower, to sing and be joyful evermore. The man of faith is related to the skies, for his Father is there, and there are his kindred from the church of God and his Christ; and there he will inherit his glorious patrimony.

The rise of faith in the heart creates in every believer's history an exodus. The subject of it breaks from former associations, from long-cherished habits,—turns to a different field of labor, and to another object of pursuit. There is an analogy between all the believing and Abraham of Chaldea. He believed God, and desired righteousness. Obedient to the Divine injunction, he went forth from his home, to become a pilgrim

and stranger, in a land he had not known. He became the missionary of the world. There is sublimity and much of it, in the character of that simple-minded patriarch. He had a vision from on high. He heard a decree—he beheld his destiny. He collected his herds, took up his tent and went forth. To those who had not seen his vision, he would seem a restless, roving man; to those that knew not his motive, he might appear aspiring; while they who looked deeper into his soul, would behold a divine principle working there, creating in him a purer, noble and intense life. He did not merely go out to seek pasture for his flocks, but a home for his future children, or to begin, in the history of the world, a new and wondrous epoch.

The efficiency of faith lies in its convictions and in earnestness. Conviction, or assurance and zeal, are the prominent elements of efficient character. Obligation, or desirableness of a special labor, will not perform it. Even with an assurance of right, there must be earnestness. The man must labor fervently and perseveringly, to accomplish a great work. The individual who is never earnest is not successful, and he who is not assured is not zealous. Where there is not deep conviction, there is no decided purpose; and the individual is governed by mere expedients instead of principles, or is turned upon the tide of chance, knowing not whither he is borne, or what he shall meet on his passage.

Man needs a sense of duty. In every relation of life he ought, for his benefit and for the good of others, to feel an obligation more pressing and weighty than the immediate ; one that is ever the same—meeting his every purpose and position. There needs to be a law above expediency—one that cannot be nullified by a mere circumstance or another expedient, and which will urge man to the performance of right. Society, indeed, needs a moral sense, and every person should possess a conscience which would, even in the absence of mere civil law, prompt each individual to do to another as he would have another do to him. Faith gives society a moral sense, and has resting upon it the attribute of charity which shall never fail. Prompted by this principle, Moses feared God and forsook idolatrous royalty. He became the champion of truth, of freedom. And in him, as in all the truly believing, faith tended to, and in its ultimate action, developed law. While it gave him individuality, it bestowed nationality to a mixed multitude, built up instead of pulling down, and produced the incipient elements or fundamentals of all equitable law now ruling the world. Indeed, a true faith is not and has not been libertine. Fanaticism has been radical and reckless, while faith has sought the right and enduring. It has sought the elevation of mankind by moral expansion—sought to fraternize peoples and tongues—and for this now labors.

The most seraphic of the Christian elements is charity. This is emotional and pre-pense. It supposes an enlightened judgment and a sanctified heart. It embraces man philosophically, by comprehending him in his needs. It also includes demand and rendition of right. It contemplates man in his wants, social, civil, moral, and also in his claims, spiritual and natural. The human soul is considered in its nature, origin and destiny. The doctrine of unrestrained egoism in man is rejected, and the infinity of God believed. The related ideas of good and justice are among its motives, and its operations are in harmony with reason and morality. It recognizes the need of the Divine in man, detects the beautiful in human life, and is itself a part of the good. It possesses also intellectual power, since it is based upon a perception of the true; has a cognition of the right, and supposes reflection and determination. It is the benevolence of the reason and will, though its operations are regulated by judgment and justice. Injustice cannot be charitable because it opposes God's law, while the principle which we discuss is a fulfilment or result of a Divine ordination. True charity assumes no plenary power, holding itself subordinate to the Supreme Being, and to the law of natural morality. It differs from mere impulsion, because it includes the will and understanding.

It is also fraternal,—is a link in the chain of causes by which humanity, in all its branches, can

unite and form one family. Christians are separatists only on principle, but their religion is not exclusive. While they are a peculiar people, or fraternity, they are not monkish, and are only to separate themselves from the evils among men, but not from men themselves; are to deny themselves the indulgence of unwarrantable pleasure, yet are not to forsake society. While truth cannot mingle with falsity, nor purity fraternize with pollution, charity labors to gather all into one brotherhood through the preaching of the Gospel; for, in its estimation, right is God, and the good of man proceeds from the Infinite. In the just, charity is a law; and manifested, it is good will and good doing; nor is it incidental, nor local, neither temporary. If it be real, it proceeds from conviction, and is the companion of reason.

Faith is the product of testimony; charity belongs to the heart and the understanding. It possesses all the elements of conservatism, and all the principles of progression; first seeking to reunite man with God, which is its conservative element, and endeavoring to fuse all in one common fraternity, and give to all the nationalities of humanity a mutual development, which is its progressive tendency. Motion from the right is not progress, but is deterioration. Progression must be toward a goal, and it implies, in connection with man, an ultimate being, toward whom the advancement must be. In the system, then, of true progression, right and happiness are the goal, while Deity is the ultimate being.

Human progress must be in the concrete, and not in selected individuals. Perfection in one may indicate the beauty possible to the masses, yet the aggregate does not receive its final good in, or from the mere excellence of one individual. Charity carries man toward right and happiness, and urges him, as he is alone and in the concrete, toward God.

Man in the concrete is powerful, for cohesion gives solidity. In the balances of human life the aggregate outweighs the individual, and society, disorganized, possesses less power than that cohering firmly together. Might lies in union, and power is lost in diffusion. Concentralism gives intensity.

Mankind, though seeking society and establishing civil government, carry into every political structure an element of disorder; the local and expedient are permitted to obviate the generic, and instead of being brought into fraternity and assimilation, the various compacts, composing the world's family, place themselves in mutual conflict, which procedure, in some instances, may result in mutual invigoration, though, in the majority of cases, it exhausts the sources of power and happiness. In Heaven there is a Trinity, and the Godhead is omnipotent. The unity of the Deity is expressed in the harmony of the universe. To give power unto the ethnological world, there must be a coalition between its tribes, and the force which gives progress must move the world,

and not merely call forth an individual or a family. Nations must be morally and spiritually upheaved, and on one grand and green plateau "see eye to eye;" while the aggregate face must be turned toward the place of light, and the concordant foot-step march onward and upward toward the glorious and Infinite. And the union among men must be permanent; not a mere coalition founded upon expediency, and designed to be transient, which will result in no true advancement, but tend in its subsequent action to disorder, since mere expediency is not the life of the world, neither is it a progressive principle. Progress is the result of law. It is the development of a great and a true idea. Anarchy possesses no principle, and has for its basis of action no rational and noble idea. It is anarchy, therefore, because it is connected with no proper law, rushing to results without a plan, and ultimately sinking itself into confusion, the victim of abortion.

In every true condition, men need to approximate in feeling and affection; and in proportion as this result appears, will be the tendency to progress. While the various sections of mankind do not fraternize, there will be more or less disorder, a phenomenon which, in the ethnological world, is destructive of life and enjoyment. In rare instances, social or national connections work off corruption, yet generally the angry and turbulent depress instead of elevating communities or nations. Social happiness results from life and

beauty, against both of which disorder militates. Man came forth, in the beginning, in agreement with the law of order. The world was physically good, and man himself was morally beautiful, so that the comely and the proper combined to promise him tranquillity.

The world, now, needs harmony. Mankind requires unanimity among its branches. But national egotism is sowing discord, and narrow legislation chafing the masses, while unrighteous ambition and cupidity are forth plundering human rights and destroying the world.

It is difficult to preserve repose by mere policy laid upon external contingencies. Human attraction must be interior. Souls must blend. This is the issue contemplated by the charity of the gospel. It would cause each to respect the manhood of the other, saying to none but the reprobate, "Stand thou there."

The principle of which we treat is democratic. Properly speaking, all men are of one blood. The ancestry of nobles extends backward to a plebeian root, and terminates perhaps in a serf or a regicide. Monarchs themselves derive their lineage from the poor, over whom, again, they, in the days of their exaltation, triumph: but as is the king so is the beggar,—a man, for whom the sun shines, over whom the heavens spread, and who possesses a name in the earth, or in heaven, as illustrious as is that of the peer. They have a principle within them destined to survive the tomb, and enjoy a

title, equal to that of any monarch, to an inheritance in glory.

Kings, indeed, though robed in purple, never lose their proper humanity. Their flesh is dust, and all souls belong to God. Nor is it morally right to exculpate men of station for a crime which brings destruction to the poor or debased. Virtue in a blind hottentot is as beautiful as if it were in a prince, and sin is as much a reproach to Herod as it would be to Lazarus.

The estimation in which men are held, therefore, by a true philosophy, should not be the result of mere position. The intrinsic qualities of a man ought to create for him either his honor or his reprobation. Morality cannot accept every deed as right, nor does religion pronounce all of human conduct to be fit according to the principles of things. There must be a distinction between good and evil. There is, indeed, a difference already existing; and all true religion, and all sound philosophy, will recognize it. Nor can that be truthful which displaces the good, nor right which interferes with the Infinite, or that pronounces a judgment contrary to the decision of Eternal Reason. A real charity, such as coincides with Deity, will not and must not obscure moral perception. It must leave the reason unbiased, and the conscience free; yet while it thus proceeds, it may, and does labor for the moral renovation of the defiled, and maintain a purpose to shed benefits as far as is possible on all mankind.

We have glanced at the elements, faith, charity, and sanctity. There is yet a prominent doctrine to be considered. This is repentance. By Peter, in the early movements of the church, it was presented as one of the first steps toward obedience. "Repent," he said, "and be converted, that your sins may be blotted out." Acts iii. 19. And again, "Repent and be baptized every one of you, for the remission of your sins." 2d ch. 3d verse. *Metanoesate*, from *metanoeo*, signifies to change one's mind or course of life. This probably was the idea attached to it on the day of Pentecost, when the people were already pricked in the heart. The verb also signifies, to regret doing anything, that is, to feel grieved after committing a fault or wicked act. This the multitude experienced when they cried, "Men and brethren, what shall we do?"

Repentance, scripturally considered, implies perception, conviction, and turning. The reason is not cast away, but the sensibilities are made to feel. Previous to conviction, there is a cognition. God is apprehended, and the truth heard. The power which feels is the moral sense. Truth strikes upon it, and pierces it even to the dividing of joints and marrow. That truth causes to cry. The spirit of God goes with his truth, since he is everywhere giving efficiency to the good, the veracious, and sanctifying. Indeed, God addresses the human soul—the conscience, in all moral truth, but he breathes, seemingly, from his Word, the breath of life. Divine truth is addressed to reason and conscience.

A conscience is an evidence of immortality. It is a man's intuition of judgment to come, a premonition of the righteous displeasure of the Almighty. This is the sense to which is communicated a knowledge of sin, and which heaves with sorrow at the knowledge of wrong, and in view of divine or human retribution. We may not be competent to decide perfectly what the conscience is, whether an innate sense, or the production of education, but we can determine its existence, which is sufficient for practical morality and righteousness. Man is capable of a moral sense. An unenlightened man's conscience may impel to superstition and ceremonial observances, to a blind reverence for imaginary demons, yet in this the truth appears, that he feels himself unholy, and in need of Divine pardon, proving the doctrine of Paul, that they who have not the law are a law unto themselves. The conscience of man implies a sense of duty, and is hence properly denominated the moral sense. And we learn from the universal history of the human race, that it urges the obligations of a worship to superior natures—to God. The different forms of conscience, as manifested in various tribes and individuals, does not disprove its natural existence, but only its susceptibility to the modification of moral influences and to education. Reason is in a different state, and operates somewhat differently in divers tribes. But this want of uniformity does not show that man has no reason; it evinces only that this fac-

ulty is subject to modifying influences. It is partly through the action of this, that the untutored soul and unbeguiled reason look—amid the simple and compound beauties of creation—for a Supreme Essence, upon leaf and rock, sun and stars, to find the symbol of his being.

The natural conscience has not, in one age nor one man, discovered clearly all the duties and obligations of moral law. Yet many of those written in the Old Testament, and uttered by Jesus, have been announced where the Jewish and the Christian scriptures have not been; and this fact teaches us that the Bible is not extraordinary and arbitrary, but in its matter and claims rational and essential.

The law of God applies to our natural conscience and reason, and is designed to enlighten and to accuse, to lead and to quiet. It is this which teaches, perfectly, our deep and fatal guilt, that exhibits a righteous God passing in a pathway of light to judgment and to justice. It brings before the soul a sense of injured goodness and a broken law, that reveals a holy nature in grief over the erring, causing the vile man, as he contemplates himself, to paint darkness over the way of omnipotence, and that causes the heart, under an awful foreboding, to cry out mournfully, "Oh, that I knew where I might find him!" The truth of God's revelation, applied to the conscience, gives additional weight to natural convictions of wrong. "The word of God is quick and power-

ful," says Paul, "sharper than any two-edged sword." The word of God, or his revealed truth, and will, are the most efficient means of leading to repentance. Sin in the Scriptures is accurately defined, its penalties clearly expressed, and the sure displeasure of the Infinite threatened.

There is no indefiniteness in the feeling produced by the Divine law. It is like a spear in the flesh, thrilling the utmost nerve with anguish. The soul is made to know that sin is an offence against God, and that it disturbs the moral harmony of the world. Silence does not rest on the testaments, nor can the soul boast of his distance from the deliverer of the appeal. The voice of truth does not die in a faint echo, but continues crying in full tone, "This is the way, walk ye in it." It is like a great billow, washing a beach, rolling on the sand, and by its washings seeking to cleanse it from natural pollution, and to prevent accumulations of impurity.

"The testimonies of the Lord are sure, making wise the simple; right, rejoicing the eyes; just and righteous altogether." The absolute truths of the Scriptures do not change their form, nor do they properly possess the power of accommodation.

Like God is the Infinite in the heavens, and upon the earth, like he is Almighty by the side of a worm and the frame of a universe, so truth is the same by the gnat and the snail, by Gabriel and Lazarus. And it is a belief of this immortality of truth and obligation, which in times of com-

punction fixes the convictions deep and lasting. There is no expectation of a change in the Supreme, no hope, perhaps no desire, of mutation in his truths. And this is the condition to which God would lead man by his law and his Gospel.

God makes known the consequences of sin as a motive to repentance.

Moral blindness is natural to all men. They do not, naturally, perceive the extent of their relations, the number of their duties, nor the ultimate issue of all their moral delinquencies. They may be the subjects of a vague impression of future and impending evil as the result of certain misconduct, but the actual may transcend their expectations, or their sins, in their estimation, fall below the true measure of their turpitude. The Almighty has revealed that sin is infinite, outliving and outweighing mere local and sublunary conditions, presenting it as a shade of gloom giving hue to the prospects of unceasing destiny. And while it is presented with this infinity attached, its results are revealed with eternity written upon them.

The sinner is admonished, that as he disobeys the Almighty, it is he who will punish—that as he sins against an eternal law, he must suffer an eternal penalty. He is taught, that by indulging his guilty nature, he is endangering his immortal interests—that in courting pleasure and profaneness, he is turning against him the righteous sentence of an inflexible law. Where the word of God en-

ters, the human will is not supreme. It is permitted the exercise of choosing and rejecting, yet God reserves the right to approve or censure its procedure. The penalty due sin is revealed, that men may know their exposure and prepare for their safety. It is the mercy of God that reveals the sure consequences of transgression. Even where no written law expresses or speaks direct, traditions, or the analogies of nature, indicate retributions; so that the real existence of penalty must be the result of profound darkness. But in the book of revelation, penalty is presented with every precept, and blessing with every prohibitory law. The revelation of righteous judgments is assigned to operate as a motive to induce caution, and to direct the attention to the superior benefits of righteousness above the results of iniquity. God might have promulgated his law, and commanded obedience, without naming a penalty, leaving men to infer that obedience would insure blessing, or that sin would not diminish from it. He possesses the right to announce law without proclaiming penalty or with; for it is not the penalty which renders it binding. The inherent nature of the commandment is the reason for its promulgation, and for its observance; and the excellence of it is such as to commend itself to the reason and the conscience. And men, from the nature of the laws of God, whether punishment was or was not declared, or inflicted, must, upon a voluntary disregard of it, be deemed worthy of the severest judg-

ments. Had God only said unto man, Be holy, or worship the Lord thy God,—without threatening pains, who would have censured the justice which smote when that precept was not observed? But the Father of Spirits has not proceeded upon the principle of justice alone; his mercy beams in his deed when he sends forth law and its sanctions. He has caused judgments, followed by mercy, to appear in view. Without an explicit statement that sin should be punished, men might deceive themselves. They might either suppose all the inflictions for disobedience were limited to this life, consisting of a few pangs of soul—a few pains of body, or that a short solitude in the spirit world would be the full retribution of Divine justice. But how delusive the view, how tormenting the results. We may suppose a soul near the spiritual world, strong in the belief that the period of its punishment is concluded—that though it did not love God, it is soon to pass the portals of heaven. We perceive it looking to the termination of its struggle with life, calming its trembling, fluttering wing by a fancied view of blissful scenes, while the body dissolves: and when the last chord of the harp breaks, and the music of vital nature is done, following that soul, we might see it robbed of its delusive hopes, and buried in the darkness of despair, looking in vain for the throne of God—in vain for the gate of heaven.

There may be souls that thus cease from earth, with delusions deepening on the borders of the

mystic. We cannot tell how often a spirit plumes itself from the cold clay for a sunny sky, but, unfitted, mistakes the way, and settles to darkness. But in the written word, God has been careful to guard against the possibility of deceiving men. He has shown that the true penalty for sin is to be endured in another state, and by his direct threatening, has sought to break the cloud which blurs the dark future, or diminishing its terrors, makes it appear like heaven. If mortals do yet deceive themselves, the blame is not of God. All the analogies of nature combine to indicate the certainty of punishment for sin ; while the lessons of physical experience show, that where there is transgression there is also suffering. But when in addition to this the clear voice of inspiration is heard appealing to the soul, and men will not heed it, their condemnation is doubly just, and should not linger. God's mercy is vindicated in proclaiming the law and its penalty ; he cannot revoke his decree, because men are proud—cannot rescind a law, though the disobedient misinterpret—nor transmute hell into heaven, because the unbelieving are in delusion. It is sufficient that he comes forth as a weeper, crying, oh that you were wise ; sufficient that seven thunders should utter their voices, that Sinai should blaze and Calvary bleed : it is enough that his law, wreathed in judgments, should be before men with his sanction. But beyond this God has advanced.

The mercy of Deity teaches men the injustice

of their crimes, the sinfulness of their disposition, which induces opposition to Supreme goodness, and that pours contumely on the hands dispensing their blessings. God abundantly evinces that he is ruled by no malice, guided by no interest, but by love; indicating that mildness is his nature, peace his wish, and salvation his desire. And if there be one Divine attribute, that, upon a view of it, can, more than another, overwhelm the soul with sorrow, it is mercy. Mercy holds death from the sinner's door, pestilence and famine; it sends upon him the sunshine and the rain, fills his air with fragrance, his fields with bloom, and opens the gate-way of glory, and kindly invites him to prepare for its happiness. It is against all this the wicked have sinned, against this they scoff, against it the laugh of derision is rung.

The mercy of God is manifested in his plans for the recovery of the sinful from disobedience and condemnation. It cannot add to God's duration to redeem man from the power of sin or the grave, neither can it impart lustre to his inherent glory. It may cause the shout of angels to be higher; it may stop the taunts of Satan; it may send souls, once dead, swimming with life and blessedness in an ocean of bliss—may crown them in eternity's distant ages, with the coronet of an archangel, yet alone, without Gabriel or Lazarus, God would be mighty, holy, and blessed. The stillness of unbroken solitude would mean his praise, and matter, though waste and void, would

attest his might and sovereignty. To God all things are significant. The dust, in his view, means something, though it may not to us. We look upon the grandeur of the starry realms and become astonished, and seem to think that amid the hosts from which omnipotence appears to blaze, there is that which calls the attention, even of God, from the minute and feeble. But we forget that while infinite wisdom glows in the broad zones which dot the mighty expanse above us, it moulded the sand speck, fashioned the leaf, and gave form to the dew-drop. Nothing in the sight of God is mean but sin. He looks upon the glow worm and a seraph with kindness—upon a snail and a monarch as his subjects. Amid the light which all the lamps of the deep vault of heaven shed, God, the Infinite, notices the beam coming up from the crystal. But what are these things to him? Would *he* not be if they were not? Would he not be "*I am*" if men were dust? It is mercy that calls to them, that weeps for them, and says, "Oh ye dry bones hear the word of the Lord." From the stone God could bring forth a seed to serve him, and from the tops of the trees bring a remnant for praise. While he is merciful he has manifested it clearly. He has proclaimed to the perishing, that he delights not in the death of any; he has published invitations on every wind; he wreathed heaven in smiles and made the pillars of earth shake with the groan of pity. He has wept in the person of Christ, while obstinacy impelled

deluded throngs to the valley of death. From amid clouds and darkness he has spoken, I have lain help upon one that is mighty.

It has ever been a part of the Divine economy, to express, decidedly, love and mercy for the guilty. It seems to remove any suspicions that might arise from the corrupted heart. God also knows that mercy softens the hard heart. It is like water poured upon the dry soil. Mercy is heaven's most genial shower. It is mercy which disposes him to forbear, to intreat and provide for. It is that which carries the sinner through changes and dangers thick as falling snow, from infancy to old age, and in the midst of grey profanity turns to it a solemn and earnest call. It is this mercy, too, which bids the Holy Spirit go forth to breathe upon the heavy soul, that awakened it may behold the light and flee from darkness.

The idea is too frequently intruded upon us, that the reason of Divine favor is Divine Glory, and not love for man. But assuming this exclusively, we derogate from the Supreme nature, and obscure him by a false interpretation.

The goodness of God is strikingly exhibited in his condescending to employ means to work a moral good in the soul. An almighty *man* would let the rebel go, or crush him to ruin, beneath a foot of power. Independent of God men must perish. They could not create a heaven for themselves, nor find, undirected, one already existing. Even admitting that without God they could be

immortal, they all could not, from the wreck of death, rise and find the same abode. The future is mysterious and its expanse wide, and the soul might wander, in gloom or light, all by chance, for ages, unseen and unseeing. If the means appointed or those so considered are not strictly divine and salvable, yet if there is positive assurance of happiness after death, it must be based on a belief of the disposing goodness of Jehovah. Left to himself in a spiritual state, man, as a soul, would not be able to select a condition exempt from all vicissitudes. Where mutation exists there is danger of pain arising through the transitions of being. Claiming that the soul has still the power of choice and to select its own abiding place, and possesses the disposal of its fate, yet not being gifted with omniscience, it would be no more liable to place itself in a condition of pleasure than in one of pain. Assuming man's power of choice as the basis of our theory, and reasoning analogously, we have only to infer, that he will possess no ability in the future, as he has none in this, to appoint for himself a state of permanent happiness. Sin is, by God, considered as injurious to the noblest and truest interests of mankind. All the unholy are, in the estimation of God, degraded and defiled—and by this exposed to ruin. The moral character of the sinner is unlike that of God, and these must agree, in order for man to secure moral rewards. By true repentance life and love are restored, and the soul prepared for holi-

ness, the mind brought from enmity to God to reconciliation, recovering a healthy tone and spiritual vigor. The interests of the soul are surely advanced by truth and life within it, and by receiving a preparation for death and eternity. All meaner things turn to dross in the light of heaven, and time loses its name in the mysteries of endless duration. Repentance is designed, therefore, as the prelude to infinite joy. But we must not mistake the nature of repentance. We are to suppose in it something beyond mere contrition. It is reformation. Tears without purposes of amendment are of no avail, and fall with no more merit than the drop which the rose weeps.

The repentance proposed in the New Testament, is a state of mind resulting in a change of habit, a sorrow for sin, and a resolution to live godly in Christ Jesus. Simple sorrow for transgression brings no joy. It is an affliction of the soul, a pining for peace and promise, with trembling in the absence of hope and the despair of happiness. This is the experience of every awakened sinner. The pangs of conscience, popularly termed repentance, are like the pains of death, and seem the presentiments of eternal judgments; and it is not until the will has submitted to God that peace is secured. It is this obedience of the understanding, and the whole of our rational and moral attributes, which composes scriptural repentance.

The moral life arising from repentance causes

the soul to behold new scenes, new motives, and new enjoyments. From a brute mode he is transferred to angel-like—is brought from companionship with the degrading into union with the supreme glory. This is for the benefit of the soul, giving a vitality of which it was deprived by iniquity. To the impenitent the change may not appear important nor beneficial, but to the convert its value is parallel with eternity. Could we sink humanity to the plane of the brutish, or could we elevate it to the angelic, no repentance would be needed, no advantages result from contrition. Indeed no transformation could be effected. But as man is, change and repentance are possible and necessary, and are the harbingers of pure and permanent enjoyment. The christian knows that reformation is for his benefit—that moral hope, life, peace, and joy, God and heaven, are not the visions of a dream, are not as earthly fame, beauty, or gold, that must dissolve, and leave the soul unsatisfied; but he knows his inmost nature is immortal, not begotten by flesh, not ceasing with its decay. He knows that heaven will not be as his home on earth, nor God as the friends which the grave has consumed. And if this be the state of the truly penitent it is one productive of a pleasure whose depth human feeling cannot sound, of a breadth fancy cannot conceive. In it mingles the light of glory, and over it pours the love and goodness of the Infinite. And if heaven did not exist, and God was only a fiction of the highest reason

or the untaught intelligence, what but some prospect of future blessedness can render the present life cheerful ; what but some scene of beauty and happiness, glimmering in the light of hope, or blazing with the effulgence of truth, can make the soul easy in the hour of death, or prepare it for the last woe, if it be not some floating isle, some glorious view—some western sky, or orient land, where bloom flourishes and beauty dwells ; or some more sublime abode, where angels sing, eternal mercy scatters blessing, and omnipotence erects its throne ? The Indian cannot die without looking to the west, nor the Hindoo expire in peace away from his Ganges. Some hope must buoy the dying man—the hope of heaven ; and it is this universal want that bespeaks man's immortality. By being led into the pleasure of religion, man becomes the subject of hope, and beholds a sure rest in the future. The new inducements which throng him subsequent to his change, awake within a newer power, his soul rises by a loftier energy to the work of truth and love, and from the inward spring new principles develope in the form of noble action. The man assumes a loftier station in the scale of being, not physically or intellectually, perhaps, but morally. The elements of his conduct are refined, because selfishness is expunged, and a disinterested love for God assumes its place. If there be no God, yet let it be acknowledged, as it should, the true christian's love for what we term God is ennobling. It is a mys-

tery when the bold atheist suddenly changes his principles and becomes a theoretical and practical christian; and the astonished sceptic, though he gazes and wonders, cannot give the law effecting the transformation. The man of faith holds the key to the mystery.

So far as man is concerned, future salvation is the chief aim of repentance, and this is secured by a radical change in the character. But we must bear in mind, that while repentance supposes principally a transformation of the disposition and the conduct, it also includes a sorrow for sin. It is preceded by a godly sorrow, or exists in connection with it. These, a holy heart, a penitent soul, an upright life, and faith in Jesus, by God, are made the qualifications for heaven. Nothing beyond these are demanded, nothing short of them can suffice.

Human philosophy may struggle for something more transcendental, more sublime, but it fails to secure anything more simple or suitable; nor can it develope anything more stupendous and effectual. If we cannot trust scripture, we cannot rely upon our imagination, and we are yet in darkness. It is most wise to seek reformation and to be guided by the surest light. We believe heaven to be the end, and we hope to know it.

Inferences. 1st. God is an agent in the work of regeneration.

He does not perform any part necessary for man himself to execute, yet he asserts and directs the

way of obedience. The agency of God in this work is well expressed in the words of Paul: "He leadeth to repentance." Leading is assisting. He does not repent, nor obey, yet he prompts the heart and feeds the inclination.

The radical change in the soul is the divine work of God, but all the will, the repentance is man's. The Almighty causes the flower to flourish, yet he does not grow for it. He pours upon it influences necessary for its development. Yet even these may fail to make it bud and bloom. And so it may be with man. He employs influences to secure his conversion, yet these may not produce the desired effect—the means may be resisted, the heart depraved, and the conscience seared. We must admit that all things possible are possible with God, but some things are not possible, and therefore not possible with him. Things may be possible, yet not to finite natures, and only to God. Yet even he does not execute all possibilities. It is perhaps an easy task for the Supreme to convert a devil, but he does not. It would perhaps be morally inconsistent, because coercion alone would be available. So with respect to man. When God moves or modifies material forms it is by physical or positive influence. Matter is inert in itself, and possesses no will—no inherent power of action. If it becomes vital it is through communicated life, and still proceeds in dependence. Matter is passive. The power of God, in and upon the material world, therefore,

differs from his influence upon the intelligent and moral world. In this latter he rules by suasion. He is among volitions and wills, capable of determining and knowing,—and as he is the father and friend of liberty and consistency, he delegates to each intelligence the right of choice. “Choose ye this day whom ye will serve.” Whatever moral influence he may exert it is in perfect agreement with human power and freedom. Indeed it may be a question whether moral influence can possibly amount to coercion. If it cannot, man cannot be converted by force.

2d. Man is indisposed to repent without Divine agency. God furnishes the knowledge of the necessity, signifies conditions, and the law of justice; and presents to the conscience its true state and its real demands. He also presents the consequences of iniquity. Though human nature is pained upon a perception of wrong, yet men are averse to minute and careful investigation of their own conduct. The bulk of mankind are self-satisfied, and do not inquire whether they please or displease the Almighty. They are indifferent to religion—do not consider its claims, are contented in sin because they have not acquainted themselves with the Divine law. And this explains the quietude that rests upon their souls. It is not natural for them to break this calm. They are as men asleep in the deep midnight. God calls to them by his truth—his spirit. He seeks to rouse them from fatal supineness, to lead them

forth into the living world of truth and light. He sends his spirit to impress, his truth to enlighten, his mercy to bless, and aid to help the feeble from their bonds. God may call, yet men will die if they do not obey.

Godliness in its application to man is social and individual.

Human nature is fundamentality, the same as in ages past. Abraham was a man of like passions with ourselves, and the people of the Augustian age were constituted as we are. External circumstances, perhaps, are different, yet the normal man, the reason, passion, sentiments are fundamentally the same. Government is modified, knowledge is increased, divine principles more generally published, yet where light is not diffused or received, men walk in guilt and in a vain show.

Primitive christianity held, as a prominent idea, human sinfulness, and the consequent necessity of purification; at the same time presenting Christ and the truth as the means of redemption and sanctification. Christianity teaches that the life of the flesh must be subordinated to that of the reason, or the soul, that the vanities of a day should be turned aside to secure the glories and blessings of immortality. Men of might and of knowledge, the bond and free, poor and rich, are all included in the general condemnation, and regarded as standing in need of salvation.

It has indeed been no part of the Divine plan to

exempt any man from the censure of his law, because of rank and power. Neither wealth nor knowledge forms a soul, and human power cannot nullify the law of God. There is but one Supreme Will, one Christ, one bond of Truth, one Heaven, one Judge of the quick and the dead. What men needed in former times, they require now—light from God and a law from heaven.

From anything that we can perceive, or learn of the relative position of the past and present, we would not infer that in the normal man, or that in human nature now, there is more of latent goodness than there was in the days of Romulus. True, we possess institutions more humane and pure, but these are not the natural fruits of a nature not divinely moulded. Christianity is a humanizing power, a leaven placed in the world by God, and the mercy that so generally beams forth among nations termed christian, is the gift of that religion which so many have abused.

The great need of the world is the subordination of the irrational powers to the moral and intellectual man. But the too frequent state of mankind in reference to the flesh, is the dethronement of reason, and a fatal indifference towards the virtuous.

Godliness appeals to reason and the conscience. The doctrine of christianity cannot, without doing violence to the system, be separated, exclusively, from its precepts. Dogmas destitute of practice are not acceptable to God, nor is a mere doctrine

the whole of virtue or religion. While the doctrinal portions of the New Testament are perceived and understood, there must, in order to holiness, be a practical respect paid to biblical precepts. It is very essential that faith in Christ be professed, that God be acknowledged as the only Lord; but if such confession does not yield the fruits of goodness, temperance and mercy, it is of no avail. Men are not merely to think, they are to do whatsoever is found proper to be done—not only to do for themselves, but likewise for the society of which they are members. Indeed, every action performed by an individual exerts an influence beyond himself. Most deeds affect others than the perpetrator, either beneficially or adversely; so that while a man is acting, he is to inquire concerning not only the intrinsic and solitary worth of his deed, but also is to consider its real or probable influence upon others.

If a person regard in his conduct himself alone, he will probably proceed in many, and in most instances, in a manner opposed to the best interests of others, and in opposition to divine law. Where there is a law superior to the common law of society, apprehended, having claims more weighty, and involving consequences more important, if it urge to a procedure in conflict with the current practices, obedience is to be yielded unto it, since the presumption must certainly be, that that, including the greatest reason and the largest sum of benefits, is more worthy of respect than one which promises but few and insignificant results.

It is easy to perceive why the law of God should secure more attention than one merely human, as that of the Supreme nature is infinite, proceeding from eternal rectitude, and based upon illimitable knowledge. It is not usual for the Divine law to meet at angles with human; and when it does, the reason is found in the deflection of the finite reason and will, instead of any departure from the line of justice and truth, on the part of the Almighty. Where the law of man is *naturally* just, it will harmonize with the Divine; and what is based upon natural morality and executed with charity, will find that God stands in a plain with it. He does not, as the Infinite, oppose himself to man, but man arrays himself against God. The collision is from the human will.

Practical godliness cannot conflict with any of the lawful interests of society. It may clash with human practices, and be derogatory to certain forms of national or social existence, though not inimical to the real happiness of the different individuals composing the civil compact. Christianity is not favorable to oppression, and godliness is opposed to traffic in the bodies and souls of men. And as such entering in an unadulterated form into a community ruled by absolutism, or deriving its gain from slavery, it would conflict with the public idea, pecuniary interests, and the unjust power of despotism. A man indeed cannot be a true, enlightened christian, and yet live by oppressing the feeble and ignorant, or wresting,

because of superior power, the natural rights of a people from them, by virtue of a previous despotic legislation, though sanctioned by the practice of centuries. If godliness wars with governments, those are wrongly constructed; and if it stands opposed to what an individual deems his present interest, that person has misjudged his real need and his right or duty. A person may for certain reasons, or from former habits of education, consider it his right and privilege and interest to steal his daily bread. Godliness is hostile to such practices, condemns it as the work of Satan. But the thief proclaims it necessary and proper. Here religion is in conflict with the supposed interest of the condemned. Reason teaches, that the judgment of the man is weakened, that his moral sense is deadened, that he is sickly, and needeth strong moral tonics to restore tone both to his understanding and conscience. The conscience and the reason may also become perverted by despotism, by business of certain descriptions, and by slavery. Against slavery we consider the whole moral judgment of christianity is opposed, since the whole system is contrary to the spirit of charity, and is based upon injustice and cruelty. Against such institutions godliness may militate, and such is just and beneficent action. If men infringe upon the naturally just and christonic, they must expect conflict between themselves and these. Christianity does not pretend to forward the interests of a fiend, nor to abet iniquity among

men, and it seeks the destruction of all which is not just and charitable ; and its design is to bring mankind into a state of feeling, which will induce them to seek the right and to perform the true and righteous. The spirit and practices of godliness are equitable, and one leading requirement of christianity is equity among all men.

Aristotle remarks upon equity, that it is not that justice which is according to law, but the correction of the legally just. Human law does not always proceed equitably, but frequently in extreme opposition to it. It frequently seems that particular laws and special adjudications are designed to set at defiance all natural justice and all morality. But whether they do so designedly or not, it is clear that they often fail to decide properly and righteously between man and man. Mere civil law, or common, indeed, cannot meet every exigency of society and every variety of individual procedure. It cannot extend such a general supervision over a civil or social compact as to regulate all the minutiae of reciprocal action, nor attend to the operations of the affections, and the conditions of the passions. It only extends its authority and cognizance to their manifestation, only regards them as coming under its peculiar legal notice when operating in a manner supposed to be injurious. Human law has no moral influence upon the emotions, the passions, the appetites,—only a legal judgment to pronounce upon their action, when passing certain limita-

tions. Man by mere civil law is frequently governed upon the surface. There is no force implanted in the moral, none in the internal nature—only one applied to the mechanical powers. It does not lessen crime by correcting or instructing the mind and the conscience especially, but chiefly by giving uneasiness to the animal structure. Hence its moral impotency, and hence its unsuccessful application. Hence its frequent disregard of equitable principles.

The Greeks formerly recognized the principle, that it was the duty of the State to support the sanctions of virtue by legislative enactments. The moral education of the people properly formed a part of their legislative system. "But," says Michelet, "the rule with us is exactly contrary."

Godliness requires, that a man should not alone inquire what is legally right, but concerning what is morally so. Equity is an action, but proceeding from moral judgment and determination, and is a fundamental principle of ethical philosophy. Equity differs from justice, as the latter is founded upon the laws of society, while equity is established upon that of nature. Mere justice can only apply where government or society is regularly organized, while equity is requisite when but two persons meet together either for business or joint living. True, that this principle is not opposed to justice, since, if a man be just, equity deems it praiseworthy; yet when law or justice cannot plead in common, this speaks forth from the mo-

ral nature, requiring that each should do to others as he would that they should do to him. Godliness rules men both by principles of common justice and by those of equity. It requires that every man, as far as possible repair any injury he may have occasioned, and yield what is just; and also *prohibits* any action that is not generous and proper. The individual is not only to do right in respect to goods and chattels, but in reference to morals and manners; is not only to pay what justice demands, but what the conscience says is right. Far from any human tribunal, or relieved from all fear of penalty, the truly godly would do equitably as readily as if placed before the judgment-seat in the presence of God. And here lies the grandeur of Godliness. It acts freely, not because human law is established, but because the Judge of all the earth approves—because the moral sense declares it good. And there is no sight more worthy of notice than a man performing, from a sense of duty, from a love of moral rectitude and of God, deliberating upon the means of doing good, striving against passion and the pleasures of sense—against worldly interest—to shed a blessing on his fellows, by doing to them as he should desire to be done by under circumstances of a similar nature. True godliness possesses the grandeur of an angel. It stands as a form divinely arrayed, lifting itself far above temporary expedients, and moving in concert with God.

It has been hinted, that christianity tended to

loosen the hold of those professing it, upon the world, unfitting them for the practical duties of this life. True, that christianity teaches the existence of a future state, directs its votaries to expect from it their chief, because their eternal happiness —yet it is far from indicating that man sustains no relations to this world, or has no duties in it to perform. It teaches rather that man is related to man, that he is flesh and blood, and also urges the performance of every duty taught by natural religion. It is full of precepts bearing upon every sphere, and is practical to the utmost need. And as a proof of its adaptedness to mankind in his present position, we have only to show that it embraces and inculcates to the fullest extent the principles of equity and justice. Equity is clearly practical, is designed to operate between man and man, to be expressed in common life, is necessary to all men; is not a mere expedient, but a duty; is a natural right, which cannot legally be superseded without violence to natural morality. And if any system teaches or countenances a disregard of this principle, it conflicts with the teachings of reason, of natural religion, or of natural morality; and man could not be commended for respecting it. But christianity does not denounce equity. It possesses no principle more strongly sanctioned, none more fundamental to a holy life and a home in heaven; and pretensions to godliness without equity are vain and false. Men, thus presuming, are but barren heaths feigning verdure, or naked

bushes pretending to bloom and send forth fragrance. They make a boast of a sweet smell, but have no odor within them, and, like poisonous plants, may sometimes be externally beautiful and pleasing.

Christianity is a system of equity. While it betokens what God will perform for man, it also enjoins what he should do for his species,—not in the eye of human law, but in the esteem of the Deity; thus establishing its duties upon the highest authority and the supreme right.

It is doubtful if a man, who denies the claim of moral law, ever performs an equitable deed, in the true and literal sense of the term. We would not affirm that it is impossible for such an one to be equitable, yet it would not be natural or reasonable to suppose that he would be as much disposed to observe in his practical life such a principle as the person who recognizes the existence and acknowledges the claims of moral law would be.

The ground of practical equity is moral law. Men perceiving this, and feeling its weight, are urged independent of all human enactments to do justly, and to maintain integrity in all their words and actions. But reason seems to teach, that when an individual denies the existence of natural morality and religion, and assumes that no fixed principle of right exists, he must, if consistent, also reject the claims and deny the existence of such a principle as equity. And if he should at any time observe in his dealings or intercourse with his fellow

men the demands of such a right or morality, the inference, in reference to his motive, would be that he was merely acting in view of something expedient, and not because he felt the claim of duty. Of course, no person who denied a right would make that right a motive of action, since if he did, that would imply that he acknowledged and disallowed, both at the same time, the same thing or law or right.

The practical operation of a non-equitable principle in society, would be disastrous to all social well-being, would indeed result either in absolute despotism, or, in general, in universal anarchy; while, if right was conceived and conceded on the basis of natural morality, humanity would cohere through mutual attraction of its parts, and its strength would be that of union formed equitably. This natural cohesion would insure stability; and, built upon such a foundation, the interests of mankind would be secure. Godliness recognizes this condition. It perceives the claims of natural morality, and adds new force unto them by presenting God through revelation, and by Christ proclaiming them as the principles of the Godhead, and as essential in the character and conduct of man. The Divine idea gives power to the natural energy, and acuteness to the perception of the mind, and sways the soul by a motive eternal and immutable.

In the beginning of a joy below, the pious look upward, and see it reaching to the skies, believing

that what is so pure, shall be eternal. But they know that heaven is only for the pure in heart, that nothing which worketh abomination, or maketh a lie, shall enter there; and they cling to holiness below, as the means of attaining immortal fruition in a sinless world. The hope of heaven yields to its possessor a firm support amid physical evils and moral discouragements. It is like the enchantments which poesy sheds around the imagination, casting over the stern realities of the world a mellowing mantle, tinging the coarse with softness and beauty, painting the naked, and placing the soul on the beetling as on a dome, from which to gaze upon the glories of the promised land. The hope of the pious is the creation of God. Its basis is the promise of Infinite Truth. A Word, that cannot lie, spoke of mansions prepared in glory for the righteous. Christian hope is, therefore, not that of fiction or of folly, but the child of faith. Her Father is in heaven, and there she desires to seek him. It rises up like a bird of lofty wing above the region of storms, to soar in a sky serene and sunny. It does not live upon food which perishes, nor rest itself upon what is destructible, but feeds on the bread of heaven and reposes upon the Rock of Ages. Man, guided by this, weaves around himself a downy shroud when earthly good ceases, and when he turns to the tomb, lies covered with hope. He may seem to be dreaming of the resurrection, if God had not taught that the spirit goeth upward. We need

something to buoy the soul during affliction, to quicken its action in the hour of temptation. Hope animates and revives, making us mount up on eagles' wings. And this hope maketh not ashamed, because it is reasonable.

Like light of old it was and is called into existence by a word, and every man who hath this hope purifieth himself. He seeks to preserve his soul blameless unto the coming of the Lord. Hope ever is like a ray in the soul, but in the mind of the godly is as a loud Allelulia bursting upon it from heaven.

Christ did not appear to render man miserable. He propagated a pure and noble philosophy, a holy and perfect religion. He taught man how to meet misfortune, how to suffer wrong, how to endure trial, and where to seek strength in the hour of gloom and shadow of death. And that is not of small moment that teaches man how to live. Yet few learn this important lesson aright. Many are vexed with imaginary cares, annoyed with trifles, seeking a shadowy comfort, leaving the important and necessary as hidden gold, and taking the sand above it. But life is too valuable to be wasted in the imaginary and vain. We are bidden to go into the world and toil for its good, to do the right nor fear the ill, to bear it if it happens—looking to heaven for help and hope. By Christ the world has been sanctified again to God, and we behold it now a theatre where the holy, the noblest attributes of the creature man are to

pour forth their cup of blessings, and he again is to drink from the stream that makes glad the city of God. Guided by the doctrine of Christ, the vision of our reason sweeps a wider horizon, the soul ranges a broader field; we step beyond the narrow world of self, where men are thronging the paths of life and death,—where hope, despair, and joy commingle,—where hearts need our sympathies, the dying our prayers, the bereaved our tears—where, amid blessings thick, the prosperous want our counsel, the timorous our smile, and men in the road to eternity our warning and aid. Could we but feel it, the world is more beautiful than it seems. Do not its flowers and forests tell of God, its rocks and hills and pouring brooks, and its rushing, roaring rivers utter something of him. The blue sky and the starry silently remind us of the presence of the Eternal Father? And are we not told by all the music of the groves and the mountains, that all beneath heaven's dome is a holy temple, in which the shekinah rests—in which the Son of the Most High has preached the truth and the life—from which he has removed all partition—bringing every tribe, kindred and tongue to behold the glory of God; to inquire at his altar, and to find on every spot the munificent blessings of a common Parent.

Much of what we consider to be ills in life are so only in name and through custom. Could we think so, it is no real evil to be poor, since poverty has blessings which wealth cannot confer. Per-

haps it is no real evil to be despised if we but retain our honesty and self-honor. What man most needs is goodness, what he should most fear is sin. What he should struggle for is independent virtue, what he should most desire is rest in heaven. It was not the least of Christ's boons, so rich, that he taught man to widen the capacity of his soul, and to raise it to loftier views of itself and God; to kindle in it an internal life—to urge it into a broader field, where hopes and hearts lie clustering thick, amid which he may behold one as the form of the Son of God,—may see a light and a finger pointing from the mortal to the immortal. All the natural circumstances, the possessions, the facilities, the positions, the relations, of life, are designed in their tendency to produce or minister to our real enjoyment. All the incidental is valuable, conditionally. Wealth may be the means of great comfort, yet by rapid increase may become the source of the greatest misery. What we often term good is only so under contemplation. We may desire power and attain it, but it will end repose. The heavy pressure of care will weigh the spirit, interrupt social comfort and domestic joys, teaching us that our longed for crown was one of thorns. Perhaps we possess no joy in itself absolute, none independent of another. Beauty is fading, health transient, power suspended from caprice, riches are like dew, friends fickle or mortal, pain sickens us of life—of friends—of fortune, even of hope: poverty negates the love of the

trustful and true ; while death may cast a dark shadow, by our door, that will depart never.

In the philosophy of Christ, we are presented with the means of happiness in themselves absolute. Poverty cannot make the heart sick of holiness—it sends the pure principle deeper down ; power forces more appeal to God, more reliance upon the mighty prop ; health and beauty depart, yet the heart, the spirit is lovely ; friends die, but yet one sticketh closer than a brother. The woe is not begotten which destroys the pleasure of pure religion. If every thing from which we derive, or hope to derive, our earthly comfort, disperses and leaves us in a bleak, temporal desert, yet religion opens a fountain in the sand, points, the christian to verdure and fruitfulness in the future, telling him to heed not, for his home lies ahead—that there no beauty shall fade, no hope depart unfulfilled, no desert spread, no heavy, bitter sorrow fall. Has not Christ taught us in the hour of affliction to say “ Our Father,” to see in our sorrow the messengers of peace ? Has he not shown that amid all the doleful and the dread, God careth for us ; has he not assured us that heaven does not change—that a better Eden lies within—that a merciful angel guides to its gates ; has he not told us, that the course to the black grave is the appointed path to the skies ; and has he not said, he will not forsake his people—urging us to hope ever, till a rich transparent scene reflects the whole of heaven, and the whole of love ?

The pleasure that religion affords is not dependent therefore, is absolute. This is what man needs, is what the world seeks vainly elsewhere. In the doctrine of faith the pious have a mine of holy wealth. Faith does not answer the whole of human duty, it is not the greatest of the christian graces,—but when looking into the other world, it possesses a quickening influence in the heart, making the hope stronger and livelier. Faith in a supposed good—in a supposed or real promise, is always the source of pleasing anticipation. It becomes so to the pious. Faith in God supposes performance of duty; and besides leading to anticipation begets assurance and peace. It is a rich blessing to rely on God, to trust in his mercy. It is like a broad telescope spread over eternity, taking in its sweep the entire cluster of the spirit's joy, revealing deeper than thought had penetrated, more than the soul had wished, yet not more than God had promised.

The riches which Christ confers on man are allied to those which he had with the Father, and of which he has again taken possession. His principal labor was to render man holy, not only by imputation, but actually so. Though the death of Christ is atoning, yet those who hope for heaven must possess intrinsic and personal purity. And holiness is the true wealth of the soul, for it brings to it peace, power and happiness—is a permanent good, not subject to temporal fluctuations.

The true dignity of Christ consists in the perfect holiness of his nature, and this is the chief glory of the Supreme. In a sinful condition, purity may be despised, may be considered as detrimental to solid pleasure, but the pious feel that the happiness derived from it surpasses all that which any other source provides. The pleasure is positive; the soul feels joyful in conscious purity, is assured of its highest dignity, is satisfied that she has attained the chief good. Others may not thus reflect, but the pious do. And the happiness of men is the result of their own mental condition. A person may choose solitude as the most favorable to virtue, as the surest means of his own enjoyment; others may pity, and deem him to be denying himself of the chief delight; but their opinion does not change his perception, and the charm of retirement continues to bind him. He is richer than a king, if the king be annoyed, since he has all his wants satisfied, and his cares decreased; he is more free than men of business, more independent, more happy than the man of pleasure. All we need to make us truly rich is satisfaction. If we are contented with a few pence, it is better than millions with proportioned avarice; if we are satisfied with the kisses of a friend, it is as well as if we received the caresses of the whole human family. Holiness produces this satisfaction, and how muchsoever the unbelieving may cavil or despise, they do not change the condition of the pious soul, nor falsify the fact

of her experience. These are the riches which we possess from Christ. Not gold, nor power, nor fame, nor beauty—but such a disposition as will occasion all things to appear valuable, and that will render them sources of comfort.

The world would be infinitely rich if it would embrace the offers of Christ; for man's estimate of all things would be different—all would be judged of by the same rule. Men would be brought to contentment, would operate more rationally, would enjoy more wisely, would arise to a holier estimate of themselves.

It is nothing merely adventitious which throws a halo around human character. The inward properties of the soul alone secure true glory. A fool with a crown is yet a fool, and men know it, and despise him; a hypocrite in robes is yet vile, nor will men heed his instruction. The philosophic is venerated at the bench or the plough, and crowds gather to salute the poet and the painter though they sit by the way-side and sing and picture.

Christianity is compensative, making in itself an equivalent for deficiency of other possessions. Man needs a greatness of soul, that can forget the little and the local; that can span the world and grasp the future—a vastness, a rationality, that can look upon all just things as good—that sees no essential difference between a king and a pauper; that would be satisfied as well in the plucking of a weed as in governing men—that dare fol-

low its own conviction, and be faithful to its own purpose—that dare serve God for itself in its own chosen form. Such a soul could not be enriched by the pearl of the deep nor the treasures of nations: it could not be made poor, for it is a mine of wealth in itself, and what it wants itself supplies. Christ elevates the soul to this greatness. These are his own riches—this the most noble boon to man.

The riches of the saint are also treasured in heaven. They are amid the eternal glories which surround the angelic and the seraphic; where Christ sits in power and glory; from whom they shall receive exaltation and honor. There the greatness and grandeur of the soul will be more perfectly developed, nobler objects incite and satisfy its powers. Rich in the possession of immortality, they shall find their affections firmly set on their heavenly inheritance, nor fear its loss; they shall run up through all the glorious fields, beholding the wisdom, power, glory, and goodness of the Infinite: they shall behold his throne and pluck new life there—shall gather knowledge from the deep mysteries of love and grace; they shall behold eternity loaded with the treasures of Divine goodness—shall see themselves clothed in angelic robes, flying on the wings of the morning to chant and rejoice in the holiest of all—shall see the king in his beauty, the church in her freedom, the holy seraphim and their wheels of fire—shall pass along over the Divine empire, beholding celestial order

and terrestrial thrones, tracing the law of the only God in the world and in the speck, in the worm and in the cherubim ; beholding it as it fashions systems, as it produces life ; seeing spirits in probation, the process of redemption—they shall behold their ancient seats, and be able to weigh gold in the scales of eternity—to contrast power among men with a peerdom in the skies ; to contemplate the result of sin, the boundless store of immortal riches purchased for them by Christ ; and shall learn the height, the depth, the length and breadth of that love which here passeth understanding of which we taste, of which we shall taste, of which the angels drink, which is proceeding out of the throne of God and the Lamb. And they shall know that days and years, that night and gloom are fled forever—that death has passed away, and with it grief and pain and fear ; and that they are to grow increasingly holy, wise and happy ; living amid dignity and honor ; made kings and princes ; unable even to measure their own joys, yet enlarging more and more—till they are led to utter, O the depths of the riches both of the wisdom and knowledge of God. And who would not praise thee, O Most High.

Whatever the mere worldling may boast, the true saint is the true peer. He drinks the holiest philosophy, has the true wisdom, seeks and finds the true riches ; follows and is blessed by the true king. And if there be any who should truly represent the name and conduct and institution of

their Master, it is the pious. He for them became poor, and for them wept and bled—for them consented to be accounted mean; for them passed into the grave, and submitted to the stroke of mortality, and now for them lives above, to give immortal honors. What manner of love hath the Father bestowed, and what holy tears were those of Christ's; what sacred blood did his wounds supply; what glory did he shed over the grave; how beautiful the hope he left for man; how long the eternity of bliss which he prepares for those who love God. And shall not the holy break forth into singing and be glad all their days, shall they not say, We will praise thee, O God. There is majesty in their religion—not bowing the soul, not filling the bosom with fear, raising the man to the majestic and happifying, and erasing from his nature the mean and sordid. And why should the affluent, the powerful and high, blush to be seen with the men who fear the Most High. Religion honors the poor, adds splendor to the opulent, gives strength to the ruler, and wisdom to the man of knowledge. The blessings conferred by Christ are not from a man our equal; they descend from the King of kings. We need not blush to be blessed of God. Religion is the truest wealth, the truest philosophy, and the most holy man is the greatest sage. The benefits of Christ's visitation to the world are above all things, and should be sought first. God, Christ, and the Holy Spirit are worthy to receive *all* power, and riches,

and wisdom, and strength, and honor, and glory, and blessing.

The primary work of Christ was that of renewal and cleansing, since it was by pollution that man was shut out from Divine communion, and by this exclusion forced into the shadow of death. The love of God never forsook the world, but like the sunlight glowed and broke through the mists rising from a disordered state, struggling to cast its beams on the dark path of human guilt, to dry up the fountains of sin, and shed a halo around the begloomed and terrified soul.

In the darkness and sorrow of primeval sin, when man bended low beneath his guilt and condemnation, there was a voice saying, Come unto me ye that labor and are heavy laden and ye shall find rest in your soul. And had the Divine love been as transient as human innocence, Eden's blossoms would not have shed fragrance beyond the gates, its fruits would not have been scattered to ripen for the sinner, and to plant the seed of a vineyard which should cover the earth and fill man with an everlasting love—therefore its children were not consumed. Christ was the incarnation of the Divine love, and his blood was the blood of love. It did not flow as a compliment to sin, nor a token to Satan, but as a stream to make a fountain into which man might be plunged and cleansed.

It does not appear reasonable to represent God and his law as antagonisms—make God as mercy,

law as vengeance—making the death of the sinner the work of fate, the life of the righteous the bartered merchandise of a miserly rigor. God himself is law, and law is God. When it was declared, “In the day that thou eatest thereof thou shalt surely die,” God was the speaker; and when man had partaken of its fruit, God was the proclaimer of the sentence of death. And when again the Infinite bowed the heavens, and declared he had laid help upon one that was mighty, the whole Godhead moved. Justice did not linger beside the throne, she did not clamor in the clouds for blood, but with all the Divine attributes went forward to work out human redemption.

God was just before man was formed, or before he made the earth, even from everlasting. He was just when man stood in Eden, a fair form all sinless, all happy, all hopeful, like an angel fit for heaven. He was just when man appeared a wreck, when he stood like a blasted tree shivering from the stroke of his own terror, with no shelter for his naked soul nor refuge from the windy storm, when he heard, “Dust thou art and unto dust thou shalt return,” when he went forth from Eden to a world untilled, to toil, to care, to sorrow, to despair, even to blackness. He was just when he gave promise of the Messiah, cheering the sad ones in their exile with the hope of a return to a better home than a garden of fruit and flowers, even a state where the soul should find rest, life and immortality. He was just, when

Christ was born and when he died—when he sealed him with his own right hand on high. He is just when he saves the penitent. He will be just, when the elect are, like the ripened sheaf, gathered to heaven by the angels shouting harvest home.

God was in harmony when he moved in human redemption, for he is love, and love calls the saved, making them sons and heirs of heaven. Originally man was the work and the possessed of God. By virtue of Divine law he held a right in himself, but subject to forfeiture, and which he retained only in continual subordination to the will and institutions of the Supreme mind. This right was lost in sin, and man sunk to condemnation, remaining till restored by Christ to a position of hope. But he now stands where he did formerly, on a basis subjected to the will of the Father, nor can he so direct or employ his moral agency as to conflict with purity without immersing his soul in guilt, exposing himself to forfeiture and rendering his condition one of hopeless inability. Man in no relation is absolute. In the Divine government he can possess no finality, no supremacy—can be the framer of no law. God is the law there, he is the life, he is the death. Christ has not purchased man from God, but as a manifestation of God has paid a price for the redemption of the soul from sin and sorrow. The Divine vision beheld man as virtually dead, because of transgression, and incapable of freeing

himself from condemnation. He purposed to pour out life, and he opened a vein in his own Divinity; sending forth a tide of salvation, a stream flowing with immortality, through a dying world. Christ therefore purchased, by the Father, man from himself, from his corruption—not by gold or the bestowment of right and glory, but by the sprinkling of blood, by the resuscitation of the spirit, by dying that man might not perish. Hence the church is his, because he volunteered to purify it from among men, to perform the cleansing process by the shedding of his own blood. But God the Father was not wroth while Jesus bled. He was love infinite and immutable. It was not only Christ who suffered but the *Godhead*. It was not vengeance that sent Immanuel forth to abide in poverty, but the glorious God helping man to sustain the burden of his suffering by assuming the implication of his guilt.

We must not infer that man is any less the subject of God, because of his purchase by Christ. Jesus was only a manifestation of God in a vicarious form, was the visible expression of Infinite compassion. Christ did not create love, he brought it from its source; he did not reconcile God to man, but man to God. Had sin not been manifest in the body of man, God would not have made the Word flesh. But as sin entered into the world, the Word was made flesh, and dwelled among men. By man is sin, because of sin is pity; by pity is Christ dwelling in the bosom of the Father,

who filleth all in all. Christ is the wisdom of God and the power; but he is God's, for he was sent forth from him, and christians are Christ's, since he became unto them life, and righteousness and peace. In Christ God is reforming the world, preventing waste and woe, sending his son to declare his righteousness, that he might be just, and the justifier of those who believe.

Man is made holy by the Spirit of God in obedience to truth. The Holy Ghost has been breathed upon the world and into the heart of the believer through Christ, who is the appointed medium of man to God, and of the Holy One to mortals. The sacrifices avow the necessity of sanctification, and they affirm the inability of man to present to God a perfect righteousness. It must appear evident to each individual, who candidly considers it, that the human heart possesses neither sufficient energy nor desire, requisite to the production of a holiness like God's. In order to purity such as the Infinite will accept and commend, every passion needs subduing, every lust eradicating, every purpose subjected to the law of right—to the will of God; every thought guided by love, and every action regulated by it. Man must be brought into a limitation uncongenial with the flesh, and turned to a condition imposing upon him constant restraint and duty. There must be pureness in him, as a fountain sending forth holy waters, and forming the manifestations of a high and Divine life. But man does not, in

his own nature, possess the immaculate. It proceeds from the Infinite purity and from Christ the anointed. The truth, by which men are begotten, is from Jesus; the Holy Spirit, by which they are sanctified, is the gift of God, through him. It is the holiness of the pious which creates or stamps them a peculiar people, and by this they are known to be heirs of glory. They are Christ's, since he is the author of their holiness, their hope, of their faith, since he imparts to them the energies of the Holy Spirit, by which they are kept in sanctity and enabled to war a good warfare against principalities and powers. They are his, because he begets them to a new life, blessed with nobler scenes than those of flesh and earth—a life inspired and spiritual, proceeding out of the heavenly, and bearing the soul upward to the ethereal. And this life is not ephemeral. It is more than a floating insect in the sunbeam of a single noon. What, then, is that life? Is it a term like that of the ancients—a thousand years, and then a tomb, or one flowering in youth, frosting in age, fresh in the spring, withered at autumn? It is not these. Is it the life of a stately tree, hoary and grand, green for ages and beautifully strong, heaving from its boughs many winters' snows, and rejoicing in new springs and summers? It is not this. Is it the higher life of a noble intelligence, formed by faith, by goodness, to a near resemblance of pure reason, roaming amid the multiplied and increasing forms and prodigies of the seen and fancied?

It is yet more. It is the life that roams over the word of God, it is the life that outlives life, that stops not at death, that looks not to the ripening field or the clustering fruit for its continuance—that turns not to the rolling year for its term or for its boundaries ; but a life that shall be when stars are pale—when years are done rolling—when there is for man no greater or lesser light ; when verdure is dead, and mountains melted—when worlds have come and gone ; a life sweeping where the light of no sun or constellation pours—a life without age, yet increasing, old, yet fresh, like the cherubim's wheel a shining circle in the chariot of the Almighty ; a life, an eternal life, on a sea of fire, serene and joyous, beatific and tearless, flowing from the Divine presence, on which is written from everlasting to everlasting ; a presence that is itself life, a life comprehending all time, all duration, all law, all that is, and was, and is to come—the life supreme, which is the life of Jehovah. Such a life as the christian is the recipient and subject of, is not of the earth, earthy, but is heaven-born. Christ imparts it, and shall forever continue it. This life results from the indwelling of the Holy Spirit, and it causes the immortal to flower in all the saints. This life no man begets. Sin renders man unable to save his soul. Without holiness, the nobler nature of man remains unsatisfied. There may be multitudes of material pleasures thrilling his animal being, and millions of brilliant objects sparkling, and throwing lustre over his

vision or fancy—he may mingle in the gaieties of pleasure, be as a bird amid floral bowers, amid honey-drops and fragrance ; he may dash from him all the sensual, and steal among the seclusion of contemplative intelligence—may roam wide fields and penetrate deep abysses full of darkness, of doubt, or lighted with the more perplexing gleams of mysterious lamps ; yet, if there be not a sanctified principle, his spirit will be a dark void, a hungry traveller on a road of rubies, a voyager on a crystal sea, sparkling at the bottom, but yielding neither fruit nor form to satisfy the hungry nature.

Without a holy life, man is a tomb full of death and loneliness. We may inscribe upon his forehead, “ Sacred to the soul ;” but that inscription is as that on the tombstone, telling the silence of the grave and the lifelessness of its tenant. It is the nature of all that lives to die, when nothing satisfying appears. Bees die amid henbane and beasts among snows, hiding their food ; man returns to dust on deserts, and spirits cease their life when holiness and God are far away. The bread of life is from above, coming down from heaven, and of this the spirit must partake in order to live. Christ is the bread of life that comes down from heaven. This bread is the holiness he imparts, is the principle of faith which vitalizes the attributes of love, which continues a union with the vine, the Son of God, so full of grace and truth.

From these elements a new action arises, and fresh enjoyment accrues. The soul is made hap-

py, feels a nobler purpose, is conscious of power. It receives evidences of its immortality, of the love of God, and directs its devotions far above the seen to the unseen—to the Lord of glory. This is the life of the soul, and Christ begets it. The church is Christ's by appointment. He is head of the visible body as God is head of the invisible. We know that God careth for the holy, but Christ is the legislative head, who promulgates the law positive of the new dispensation. Moral law was from God in the beginning, and must continue forever immutable. In the economy of Grace, Jesus is the Captain of Salvation appointed to lead his people on—is the Joshua going before the hosts, is the angel on the borders of the promised land, prepared to bring the pilgrim to a land of plenty and to a state of rest. We are taught, in the epistles especially, that Christ watches over his people, is earnest for their holiness and happiness. In the message to the seven churches, he is represented as among the golden candlesticks, as being about the angels of the churches, as being in the midst of the people beholding their works and their sufferings. "I know thy works, and thy labor and patience;" and to another, "that thou art neither cold nor hot." The past history of the church furnishes evidences of an unseen guardianship. Amid the revolutions of kingdoms, the rise of heresies and false prophets, amid persecutions and poverty, she has progressed, and from every adverse event emerged fresher and more vigorous.

Like a rock amid ocean surges, she has remained unmoved, while the people among whom her infancy was passed, have been riven assunder and scattered to the four winds ; and the power whose spear pierced her Lord has faded like a leaf, and gone, with the sereness of autumn, to the streams of oblivion. The power which has borne her forward was not of man. It gave proof of something more. Results reveal a Divine agency and energy, and that unseen potency is of Christ. Jesus is then the holy conservator of the truth and of his people, extending over them a right hand of power which is a sure defence. The security of the church is based upon this fact, and the safety of the christians is lodged there. By their preservation they are his bride, his people. We infer from the scripture that Christ's peculiar work will be, until the conclusion of time, the protection and purification of his people. He not only died to redeem, but to preserve ; rose, for justification and sanctification. The church may look for a spiritual power, for security, as Christ is with the Godhead and faithful in all things. Convulsions will rock the world and dismember empires, turn hills to pools, and nations to dust ; divisions shall arise and waste even in the household of faith ; but there shall be a seed forever to serve God, and for the praise of Christ. God suffers not a single purpose to fail, and his throne is established in truth. He has founded a kingdom, and it shall stand—

shall break in pieces all others, shall tower over the wrecks of time, and come up from the chaos of a confused world bright as the sun, fair as the moon, and terrible as an army with banners.

CHAPTER X.

RISE, EXTENSION, AND ULTIMATE ISSUE OF CHRISTIANITY.

SECT. 1.—Christ the Sower. Greece and Rome. Gibbon, and the Decline of Roman Greatness. Middle Ages. Ethnological Conditions of Christianity.

SECT. 2—Immortality. Various Ideas. Heaven, or the Future State. Design.

SECTION 1.

CHRIST was the sower who cast the mustard-seed. The first indications of a gospel period promised but feeble beginnings, and omened a tardy progress. Abraham was called from Ur, to become the germ of the future kingdom, and through him, by the slow process of natural generation, was the wisdom of God, after a multitude of ages, to be developed.

Looking upon the past, we must perceive that faith has usually preceded the age of reason; and if we consult history, if we argue from the facts of the historic, and the phenomena of the intellectual world, we must conclude that it is the antecedent of philosophy.

The faith of Abraham was borne on the patriarchal current to Moses, in whom it appeared in

a clearer character ; a character bold and methodical, which developed at once the purest thought of the soundest philosophy, the unity of God.

We cannot deny the philosophical character of the Jewish lawgiver, though in his noblest characteristic he appears as the man of faith. The faith of Abraham was spiritual, simple, and submissive, appearing only in a religious form, without anything of the philosophical, farther than it stood as the antecedent of the truly rational system. Abraham was the induction of faith, the step from which others should ascend to a higher process. As Pythagoras, long before the time of Copernicus, dimly foreshadowed the true system of the solar realm, so Abraham foreshadowed the true age of faith ; and as the idea of Pythagoras is the key to astral science, so is the Abrahamic idea the key to perfect philosophy and religion.

The principle of the patriarch became the basis of his action, the cause and modifier of his mental processes, which evolved the principles of the Jewish school of philosophy and religion, developing and enlarging down to Moses, onward to Solomon, and culminating in the person of Christ.

We cannot suppose that rational or experimental truth will, as a whole, be speedily evolved. The mind may leap at conclusions, and suppose it has perceived the truth, yet clearer disclosures and broader attainments often show the falsity of previous inferences.

The inductive process is slow, and must be so,

since it follows the path of observation and experiment. Physical science has progressed slowly, proceeding from an inspection of that which is the most apparent and near, to that which is more occult and remote, and finally inferring the unseen from the phenomena and known laws of the visible.

Process is the order of development in any department of knowledge or philosophy. The progress and enlargement of faith has been through induction. God, from being king of the Jewish nation, came to be viewed as the ruler of the universe—as infinite and everlasting, as extending from temples and localities to the extremes of all the existent. And according to the order intimated by the procedure of God, and as seen in the progress of faith from Adam to Abraham, each discovery in positiveness transcended the former. The promise to Eve was less precise than that made to Abraham; and again, his perception was less definite than that of Moses, while his was exceeded by Daniel, and he again eclipsed by the harbinger of Christ, and John the Baptist by Christ himself.

It is easy to explain why the Hebrew faith was confined for so long a time to the limits of Judea, since the surrounding peoples were idolatrous and hostile. Until the time of Solomon, but little intercourse was had with neighboring nations. Hebraism did not properly commence its extension until the times of Daniel. But even until the time

of Christ insuperable barriers were raised against the Jewish religion. Old forms cohered to old nations : superstitions, dark and abominable, were cemented to every national establishment, and united in all civil and religious offices. In Rome, the supreme pontiff was both an ecclesiastical and senatorial functionary ; in Egypt, the kingly and sacerdotal were blended ; and in the East the most sacred of all characters was the King of kings. While, therefore, the prophets preached and predicted, the ages of darkness and despotism, with slight exceptions, seemed to overspread the world, preventing the union of people and the diffusion of truth. The language of each people was confined to itself, the habits of one nation hostile to every other, the general disposition fanatic and destructive to whatever was not congenial with itself. The impediments were natural, civil, and social, which combined to prevent the propagation of the Jewish or of any other religion. Reason is not the gift of ignorance, nor toleration the spirit of despotism ; nor is it the disposition of fanaticism to yield calmly to truth or philosophy.

In the early periods of history, nations were like families in a wilderness, and as men in hermitage. The national despotism was morose and testy, gloomy and vindictive. Mind had not the ascendancy ; reason was not unfolded ; philosophy did not reign ; kings were babes ; courtiers but women, and priests rude and superstitious. We can form no better comparison of the different powers and

kingdoms, than to imagine each a lion in his respective jungle, crouching alone, or pacing the desert for its prey. Media and Persia were mutually defiant; Babylon and Memphis frowned on each other's path, while Judea stood as a prize for which all seemed to contend. Surrounded by such circumstances, all the Israelites could do in the work of religion, was to preserve its principles, to observe its requirements, to develope its spirit, and trust to the passage of time, the chance of events, and the providences of God, for its diffusion. Indeed, their condition and that of universal man, precluded the hope, or the possibility, of extending their religion; and they were forced to be the mere repository of the Mosaic institutions and prophetic writings. But besides the natural barriers, the Jewish institutions were not of a nature to be universal; nor was it the design of God, that they should, in ceremonial and typical dress, become missionaries to the world. Their forms were interwoven with their civil polity; were only needful while they continued a nation, possessing no moral claim upon the faith or observance of mankind beyond the Jewish pale. The special design which that people fulfilled, was to preserve the true idea of God—to develope it, and present it in the purest form, at a suitable period, to the world. Nor did that idea become perfect, until Christ unfolded it, and in him the era when the Abrahamic principle was to diffuse, dawned; and when Jerusalem was to become the glory of

the whole earth. The rod of Assyria had long been consumed, and Egypt was a broken reed. The exclusive had begun to disappear; man began to answer man; reason in Greece was seeking for faith; and faith in Jerusalem was calling for reason. Socrates had prepared Athens for Paul; and Plato paved the way for John; and the school of Gamaliel was vieing with the Lyceum. The political republic of Greece was transformed into a democracy of mind, and men, freed from the pressure of ages, were more ready to reason, more free to accept. Greece, however, before Christ, had exhausted her greatest store, and ceasing to be rich in productions, now only preserved her former clusters. She had given an impetus to Rome, had heralded the approach of a freer life, and, like Simeon in his old age, awaited the hope of the world.

It was at this juncture that Christ appeared and cast his smallest of seeds. It was when the world was thus ready that the apostles went forth to sow. Rome had just entered upon her age of iron and clay, while all of Greece, except her soul, was dead. The spirit of her poets yet hovered over her, and those of her heroes sighed amid her decay; yet platonic manes moved hopefully in her groves, and for her sons invoked immortality. Greece had shone splendidly for a few centuries, yet her glory was short-lived. She fell a prey too soon to tyranny and luxury, carolling her last song as a sweet, yet sad illustration of what intoxica-

tion does to the noble and generous. Perhaps Greece died as a sage, yet, like Sheriden, she was left alone almost in her dying hour. She left, however, a legacy to Rome. She almost came back to life under the shade of that empire. The influence, however, which issued from Athens and Ephesus was not destined to revolutionize the world. Like Melancthon, the Grecian mind long remained concealed, and was only shaken from solitude by tempests and convulsions. She came into Rome, half spiritual, treading lightly, and glancing at immortality. She was to take a draught from the cup of Divine love, and a light from revelation, to lighten her passage through hades. She left her genius to meet christianity. Judea had been desecrated by gentile impiety. She had fallen prostrate before a fiercer people. The line of David was thrust from its heritage, and the office of Aaron sold by the Cæsars. Christ came in an hour when no lustre shone on his family—when no power dwelled in the city of David save that of the gentile. But he was in the arms of the iron kingdom mingled with clay. That power had a hold upon the destinies nearly of the known world, was composed of heterogeneous masses, yet into which a common element could be more readily diffused than if each kind remained alone. To some extent Rome breathed into the people she trod upon. To some she gave life. But hers was not the life for the world. She bruised and broke mankind, and then healed some

old diseases previously existing. It was like administering poison to stay malady. But she was also to experience decline. She had used the sword and must perish by it.

Judea was to see her star and shed her light on the world, and begin in the Son of God a structure which should, ultimately, break in pieces every other. It was to be in man, and not upon him—was to come without observation, yet with power; was to heal the nations, and not to bruise; was to bind up the broken-hearted, and to give the garments of praise for the spirit of heaviness.

Gibbon asserts, that christianity was one of the causes of the decline of the Roman empire, and for this reason :—It presents to its votaries the secret scenes of a future life, by which their feelings are shaken from the present, and consequently their zeal concerning the secular condition of man is diminished. Gibbon's creed influenced his pen. Whoever acquaints himself with Roman history, and with that portion indicating the decline and fall of its empire, must discover the primary and the effectual causes of decay to have been its extent, its unwieldliness, the heterogeneous nature of its composition, and the usurpation of Augustus. Rapid growth is frequently succeeded by speedy decay, and great bulk is often the cause of early decline. The rapid conquests of Hannibal foreshadowed the ruin of Carthage, and in Alexander's flight over the world was scattered the seeds of Macedonia's decline. Cæsar's conquests marked

the period of Rome's greatness. They were the mighty efforts of manhood, the last labors of full strength. While Cæsar for Rome opened a road into Gaul and Germany, he also paved a way by which those wild tribes might march to Rome.

The philosophy of history would teach us that the condition of the world marked the period of Roman splendor. There was the march of nations toward the frontiers of Italy; her fame had transcended the Rhine, and multitudes of barbarians were awaiting a signal which should let them loose upon the Italian plains.

During the first stages of the decline of the Roman empire, christianity was not generally therein diffused. It was early a seed which scarce sought the light of Roman favor for a long and wintry period; nor was it until the time of Trajan that any thing like vigorous growth could be assigned to it.

It was long before christianity operated as a national element, and when it did, the general influence was salutary. The act of Constantine, in removing the seat of government from Rome to Byzantium, must not be regarded as a religious act, or at all prompted by his theology. Constantinople would have arisen had its founder been a devoted worshipper of Ceres or of Jupiter. When christianity became a national principle, it was employed by Constantine, from the first, as an incentive to valor, and this was its first abuse.

It is true that sectaries arose, and the conflicts

resulting from them was severe and disgraceful, but a philosophic mind would not adduce this item as an objection to the benefits of the bible or the Divinity of the New Testament religion. Absolute agreement is impossible ; but notwithstanding schisms, hostilities, and party recrimination, we must conclude the action of christianity to have been beneficial, even amid the darkened hours of her existence. It taught lessons of purity and love, and while many were disputing and worrying, multitudes were diffusing light, and laboring for the elevation of their fellow-men ; and that is neither a candid nor a comprehensive philosophy, which overlooks the object of an action or a system, forgets its benefits, and only enumerates its abuses ; nor is it philosophical to assume, that a system whose fundamentals were truth and benevolence, could only tend to the degradation of mankind. The picture drawn by Pliny of the early christians, evinces the purity of their lives, and the efficiency of the gospel doctrines, and the action that is the proposed and usual operation of christianity, is to produce obedient citizens and obedience to law, except what nature itself forbids—a legislation for conscience : nor can it be denied, that this feature of the christian religion is favorable to human freedom and human development.

In the Roman Empire christianity was a conservative element. When Alaric first threatened Italy, he was in some degree restrained by religion.

He was a professor of christianity, and when he did proceed to the subjugation of the Romans his religion tempered his conquests. The labor of the church was turned to the work of converting the barbarians introduced among the Roman people; nor were those charitable efforts fruitless. The barbarians were softened not only in manners, but in heart, and by a union in faith became linked in the bonds of brotherhood. It is true, that climate, wealth and art exerted a modifying influence, but it cannot be denied that christianity exercised one also humanizing and pacific. The principal benefits were not seen flowing from bishops, nor from conclaves. Among the masses the current ran silently and strong, depositing elements genial to virtue, to manliness and peace; nor should a critical and candid opposer, historian, or philosopher, fail to distinguish between those who adhere to the scriptures in practice and spirit, from those who abuse the word and depart from its principles.

The wreck of the Roman empire was a benefit to the world. The materials included within it were unsuited to one law, incapable of being ruled perfectly and permanently by one will: and one organism, from the physical condition of Europe, was incapable of giving them a rapid progressive impulse. The surface of Europe designed and marked it as the theatre of many separate and co-existent nationalities, limited in extent by physical boundaries. But the narrowness of the superficies

of each separate state, would favor activity and progress; since the national life would be less diffused and broken. It is the law of compact life to be enduring, and while abiding is ever energetic. Rome grasped the liberties and tribes of Europe just long enough to infuse into them the principle of life—to begin among them the formative process; and relinquished her hold in time to insure their separate existence in a state of activity and order. Philosophy can bear the dismemberment of one body that an hundred may receive life and vigor.

Under the Cæsars, the Roman empire was but an iron despotism gilded with gold, and but for the convulsions which tore it in fragments she might have for ages ruled Europe with the rod of absolutism. Oppression we know increases with use, and the more firmly that imperial fangs become fastened on the body of the political world the more difficult their removal. There are cases in which the wreck of an empire is a world's calamity, on account of the consequences and the interests involved; and there are also instances where the destruction of a nation is a blessing to the world. Violent agencies are sometimes necessary to produce the excision of a member. Could we choose the course, we should select the more gentle. But this is difficult, and in the rise and progress of empire such instances are seldom specified, nor could the work of war in the dismemberment of the Roman empire be avoided. But

those explosions, which strewed the limbs of Roman power abroad, filled Europe with life and vigor; and the force, the progress, and endurance is ten fold what it might be under one vast and all-absorbing despotism.

Christianity became an element in each of the separate organisms proceeding from the old Roman, nor can history deny that it exerted a very perceptible and controlling influence. It is true that in many of the European states we do not perceive the immediate action of christianity upon the governmental machinery, yet we must allow one indirect and efficient. It would inweave itself with laws, mingle in the institutions of social life; and diffusing itself throughout the civil fabric, would influence the general relations of all classes and orders. True that it would be liable to abuse; men might form false conceptions, and make it an instrument of sin or oppression, yet where it became misapplied in the hands of the wicked or the fanatical, it excluded the presence and prevented the employment of a probable and more efficient evil.

During the middle ages christianity became greatly corrupted, and was wielded as an instrument of oppression, inflaming the passions of zealots, causing discord and bloodshed; and we must condemn those who blew their angry blasts from ecclesiastical horns, for the purpose of gathering sectaries to an holy war, in order to recover relics and ensure the safety of definitions. Yet

we must inquire what would have been the condition of Europe during these gloomy periods without the presence of christianity? We should know that, if in some instances it was corrupted, it remained pure in others. It tended to foster the moral sentiments of mankind—to keep religious sentiment alive, bearing society gently on to purer views, and ensuring a return to the primitive foundation. We cannot wonder at the abuse of christianity, when we consider the condition of Europe during the early ages of its progress. In the first century, reckoned from the crucifixion, the spread of the gospel was silent, effectual and peaceful; the communities it formed were orderly, obedient to God, and just to man. It induced the purest forms of life and thought, and shed an influence more hallowed than had any form of philosophy. It produced and fostered those virtues which were the bonds of society. It strengthened the cords of just government. These effects cannot be considered destitute of a progressive influence and value, except by those who pronounce human law a curse and virtue a mere conceit.

It is true, that Christ and his philosophy taught the sinfulness of man; yet this, viewed in its purpose and result, is beneficial. God's righteousness is asserted, and man's subordination and sinfulness is exhibited as a voluntary departure from Divine law, for which Supreme justice holds the offender guilty. The usual manner of man's procedure is to palliate his crime, or overlook it, and

by indifference divert the reason and conscience from resistance to evil, until sin seems to lose its significancy, and the claims of rectitude appear fictitious or unimportant. The morality of the being sinks into a condition of languor, while the passions continue to be active: the animal dominates over the rational, and the phenomenon is presented of a beast, dragging intelligence and reason into the lists of lust and folly. It is very evident that man requires to know himself, in his imaginings, in his purposes, in his actual life; since a false estimate of one's self causes improper assumption, and frequently produces a line of procedure debasing and disgraceful. Believing our every purpose and action to be infallibly right, we should be morally satisfied with every unholy deed, and should of course continue in the way we approved. Man should see himself as he is seen, and as he is regarded by God. It is the peculiar relation which man in his mental constitution sustains to Deity, which occasions the term sinner, and his actions by moral philosophy as well as by religion, should be viewed in their subjectiveness or opposition to the Divine will.

To judge man, irresponsible of his relation to God, and wholly on the ground of human claims, is at once to reject a positive for a doubtful authority—to remove a sure and safe sovereignty for a promiscuous multitude of equal rights and individual judiciaries. In reference to a judgment upon human conduct, the process is: first, an in-

quiry into its history; and, secondly, a comparison of the action with the condition of virtue and the agreement of the will with the character of God. We may consider the reflex influence which a purpose—for here conduct should be questioned—exerts upon its author, by which, according to its nature, we shall be partially enabled to determine its fitness or its unfitness. If an action degrade the character of the performer by demeaning him in his own estimation, or by bringing upon him a sense of guiltiness, that deed is unjust and unholy. The approval or disapproval of a chosen course results from the individual consciousness of the motive, and though the procedure may not eventuate as we supposed or desired, and although others may misjudge because of accidents and complexities, yet the heart of the performer may enjoy peace, because assured of the nobleness and rectitude of his intention. Human law principally takes cognizance of human conduct, judging according to results; and it would seem that every one, in performing an action, should inquire respecting its justice and beneficence.

The object of all conduct is not merely to insure self-complacency, but the well-being of self and others; so that where self holds a claim upon self, others also have some demand. But upon the recognition of the Divine Being, we must ascertain his will, and implicitly follow it, so far as it can be apprehended. We must labor to conceive rightly of that will; not perform rashly, but look

with care, that we may proceed with confidence. Man also needs to be regarded as an individual which is necessary to judgment, to justice, to virtue. In every man we must acknowledge a personality, which is thinking, willing, acting, by virtue of its individual right and energy.

It will not be denied that the philosophy of the New Testament, whether true or false, possesses greater transforming and reformatory influence than any other system. Wherever it is preached in its simplicity, fruits appear, in the reformation of the will, in the restraining of passions, in the cultivation of virtue. True, there are cases in which it is professed, but in which there has been no positive application. Yet the mere exception to the rule proves nothing against it. The reason of this renewing process is, that the doctrine of Christ applies to the conscience of man, and speaks of God.

In the application of this moral power to the sinful conscience, no excuse is accepted. The will is charged with known sin; the iniquities of the heart are laid bare, and the soul is left destitute of a plea.

Did the New Testament on every page treat of free agency speculatively, or of the Trinity, or the origin of evil, or did it attempt an explanation of the process of regeneration, its moral efficiency would be as weak as the speculations of pantheism. It is not necessary that a man should understand all the mental or metaphysical processes

connected with a change in life, in order to secure reformation; but it is sufficient that he should know his duty, and the need of virtue. An explanation of the will would not induce the sot to forsake his cups, while an earnest appeal to his reason or to his conscience would be likely to produce this result. Such is the mode of the New Testament. Men do not need to be enlightened respecting the manner in which the spirit operates, nor do they need to inquire into the purpose of God for things unrevealed. To be ignorant of the essence of God does not effect the salvation of the soul; but it most certainly does effect its safety whether the means which Jehovah has provided be accepted or rejected.

In the school of the materialist there is no moral power—in that of the fatalist there is none; and, as a consequence, none can be applied. Little is said respecting the responsibility of man; little of God morally—of souls eternally or relatively; and, moreover, there is no appeal to the conscience.

In theism, men perceive no necessity for reform, no need of holiness. It is true that, in systems fundamentally false, truth may exist, yet this shining ore is not a natural deposit, but a fragment tossed there by the convulsion which rent the truth from its original basis.

Misguided reason also may occasionally seize upon truth, to adorn doctrines in themselves dark and inscrutable. In much of the philosophy of the

present day, man appears on a level with the toad or turtle—no loftier, morally; and here lies the secret of the present inefficiency of denominational action in professing sectaries. Men teach what they think, independently of the bible, presenting their own speculations instead of the positive injunctions of the New Testament; and, as a consequence, converts are made to some novel theory, instead of to God. Many of the teachings of systematic theology are not designed for the pulpit, or the private teachings of the pastor. The desk has nothing to do with the doctrine of the plurality of worlds, since that is speculative, and in no way connected with human duty; and it is by no means necessary to attempt an explanation of high Calvinism, or the theory of the Armenian. The requirements of the Bible are independent of a knowledge of the Divine essence, or of God's foreknowledge, or of the creation of the world; for if it be true that he is, and that he commands the performance of duty, it is sufficient for us to obey, since it partially influences our condition and destiny.

The Bible is a book widely distinct from all others. What it contains is to be taught in accordance with modes of interpretation deduced from its history and its pages. Man may illustrate, but not substitute; and he who professes to be a christian teacher must present what the scriptures contain. It is true that the scholar may attempt an analysis of doctrines, or of the system of

biblical religion—may seek for adjuncts and analogies—may seek for a scientific argument to wield against his opponents ; yet the preacher must present the doctrine of the book, and not its mere relevancies.

In his whole nature man is impressible, and eminently so. Passion and sense delight in material objects, which in their character and result are not agreeable to reason. But the whole cause of impurity does not abide in the affections alone, nor yet in the passions, since external objects, in many instances, are indispensable to their action ; and it may be finally questioned, whether a man would be subject to any of those impulses of which he furnishes hourly demonstration, were he from infancy totally removed from the presence of objects of excitement. Things create feelings within us, because they possess a character, real or supposed, on account of which they become desirable or otherwise. But cause objects to become entirely negative, neither beautiful nor deformed, neither suitable nor unsuitable, without the capacity of administering to our pleasure or diminishing therefrom, they would be beheld with indifference. We love an object either sentimentally or materially, because of some discovered property which is capable of affording pleasure to the mind, to the affections, or to the senses. The reason why we are not pleasantly affected by a common stone, is because of no property possessed by it capable of affording us gratification. But the

same stone may become an exciting object to a philosophic mind, which is conversant with natural laws and relations, on account of its suitability for illustration. Valuation, then, arises from a belief of utility in the object esteemed, yet the estimation in which we hold an object is not always just and ennobling. Amid the varieties of exciting objects, very many address themselves to the passions, promising immediate and exquisite pleasure. There is a charm for the ear and the eye—a taste for the appetite—a thrill for the nerve. But man does not linger amid the beautiful and decent. He passes, by imperceptible gradations, from the chaste into the sensual, and from the good into the diabolic.

The objects exciting the passions are external. It is first a perception of them which creates desire, and the remembrance which continues the wish to enjoy.

It is true that proximity to the externals surrounding us, is, in many instances, unsought, yet this fact does not lessen their influence or weaken our desire. There may not be, at the first contact with them, a correspondence between us and them: we may feel for them repugnance, yet by frequent conjunction and contemplation, we learn to tolerate, and finally to indulge. Men born amid virtue, and nurtured in religion, often become the victims of vice, and perish in the embrace of a pleasure they were educated to abhor. To be kept from falling, the tempted need external

power, not merely to be removed from the seduction. Temptation is best subdued on the spot, in the presence of the tempter. Silence emboldens sin, and solitude feeds vice. Passion reverses the will and darkens reason. The flesh grows strong when indulgence is near, and the soul weary through strife. "Oh, wretched man that I am," many, as Paul did, exclaim, "who will deliver me!" Religion steps forward. She helps the feeble, and invigorates the weary spirit. She imparts courage to the timorous, and abates the power of temptation by pointing to the skies.

We are daily conscious of opposition in the judgment to the motions of the passions; and we are led to experience that concupiscence leads where reason dissuades. We see in ourselves two sets of desires, the animal and the rational. Between these there is intercommunication, yet the rational tends differently to the fleshly. Reason is the throne of man, and passion should be the servant; instead of which, however, it is often seen that passion rules and reason sits in chains. Man needs within a moral Demosthenes, with the voice of a Boanerges, that he may hear mighty philippics against sin and vice, and rouse up to resist the usurper before he brings the whole man into tribute. Religion is a moral stimulus. It is more—is a living form standing in the forum of the soul, breathing invective against iniquity, as Cicero did against Cataline, or reasoning as did Paul unto Felix concerning righteousness, temperance, and

judgment. Reason feels the divinity of christianity, and passion shrinks, as the ancient demons, from Christ, crying, "What have I to do with thee?" The world has felt the shock from Calvary. Nations have come to life. So of the soul, where truth from Christ comes home. It quakes, it hears, it lives. Sin struggles, as the demoniac who frothed and fell, yet hastes to be gone. It may seek a return, and at times find its house ready, yet where the spirit of God has deeply wrought it, the doors keep barred.

The first apple of desire is seen by the animal eye. Place an infant soul among the angelic, in a heavenly state without the flesh, and let it increase in age, surrounded by the serene and pure, it would bloom in supernal beauty and flourish in glory unstained forever. But such is not the general lot. The soul is united to the fleshly, is amid passions and temptations, and is borne, too often, toward vice and the debasing. The excitements applied to the passions are numerous and constant, nor can we hope for the rise of virtue without the presentation of a motive to resist the temptation and to yield to the proper.

The pride of reason, it might be supposed, would check unlawful indulgence, as what is sensual is derogatory to man's noblest attribute; yet, where the motive is only enjoyment, and right is not looked for beyond the individual, the lascivious is as liable to be selected as the chaste, and the dishonest as the equitable. In either case it is the

ego that is to enjoy, and the yielding will be according to the estimation of expediency. There is in man, doubtless, a morality, but while it may detect and judge the right, it is frequently insufficient when the just is to be executed. Man's conscience needs greater activity. It is as a sick man laying in presence of the beautiful. While he sees the good and pines for the fair, weakness forbids the boon.

In order to produce true virtue, there needs be an objective, a something beyond self. This must be a law, a right, a good or person, or being. In christianity we see the law, a good, a right, and a being. God presents them all. We have in these a moral, indeed, a spiritual stimulus. This man needs, that his reason and conscience may feel and be urged to resist the lusts of the flesh and the allurements of evil. The moral nature, especially, needs to be schooled—to be impregnated with just and true principles, and started into beautiful and harmonious action.

The tendency of a strong influence is to beget its own resemblance. It stamps itself on the character. The soul of man needs a great reason before it, a constant and immutable good, a light to lead it out into the region of the true. This reason christianity supplies, and it also inducts the soul into the temple of justice—into the field of the beautiful—into the amplitude of the eternal. It marks the soul—writes God and infinity upon it, and sends it forth to seek the beatific and im-

mortal. In christianity the mind is the man. A bone is not the ego, neither is blood nor sinew. So thought Socrates, and Plato—so Paul and Zwingle—so Christ the Redeemer. Christianity quickens reason, and this harmonizes with God, when it works unenthralled. When man forsakes virtue, he rejects reason, denies God, and darkens the soul.

There is an intimate relation between the dogmas and conduct. Habit corresponds with mind. When the intellect is under hallucination the conduct is erratic and absurd. A mind thus conditioned may border upon the rational, and again fly to the ridiculous—be softened to a puerile sentimentalism, or stiffened into insane stolidity. In such instances we readily admit the unnaturalness of the mental condition, the falsity of the perceptions, and the irrationality of the conduct. We know that the reason is darkened—that the faith is false. Men may have wrong moral perceptions as they do false intellectual ones, and may be in darkness concerning religion, when they deem themselves wise above what is written. We consider that Gibbon was in this condition when he uttered his unmanly sneers against christianity, and hinted as truth what history will not corroborate. A manly sceptic we respect, but to such an one as the author of the "Decline and Fall" we hesitate to do reverence. He wrote, indeed, as if he thought none should come after him, or as if he were Gog and Magog both arrayed against

nobody. He could collect facts, and could also color them—could find and also conceal the truth. He could make reference but not philosophy. He has, like Annanias, told part of the truth and part withheld. His sneers should go for nothing because of his disingenuity, and his opinions be distrusted because of his deficiency in discrimination and philosophical acumen.

We may turn traitor to our protector and abuse the giver of our good, but neither of these show that we are just or have derived no benefits from those we abuse. It is so in reference to christianity. Candor must acknowledge that it has vastly assisted man, has disenthralled from much that held him debased and enfeebled, and that it operates at present as the most benevolent and civilizing force of the world. We must also admit that the christian religion is abused, misapplied, and degraded often by individuals and by denominations, which inconsistencies we should not justify nor attempt to; yet that the bible is false because abused, or that christianity is a lie because hypocrites embrace it, would be an assumption too absurd for an ingenuous mind to tolerate. That party bickerings nullify party preaching, and sectarian enterprise, is frequently seen, is true; yet that piety does exist in denominational bodies is equally evident. We may doubt the piety of a heated zealot wherever found, yet should give praise to goodness if seen in Satan, nor fear to acknowledge the just, though it shake our philoso-

phy. That times have been when the church in all its sectionalities needed purification is undoubted, and that the present christian structure is in want of more living stones is undeniable, and that show is too much substituted for principle, and the form of godliness for the power, is evident to every observer of religion in its needs and phases.

That mankind without the gospel would progress in a moral direction beyond what has been exhibited by former periods and ancient nations we doubt, since present indications teach us that the race is fundamentally the same now as formerly, possessing no more natural righteousness than existed in men in the days of Romulus, yet that there is more moral light, and greater religious knowledge is probably true. There is more scientific knowledge, undoubtedly, than could be found in any previous age—more general diffusion of information, and a wider expansion of mind—greater invention and versatility—yet we must confess that corruption reigns and wastes most fearfully the souls and bodies of men. Without christianity the world would be dark and gloomy, full of the abominations of desolations—having no more cheering influences and hopes respecting the future than rested on Sodom in the days of Lot. Christianity has been a check to vice in the nations where it is established. It has aided the reason and restrained the brutalizing. It has not healed all moral evils, yet that it has allayed many

and induced health is clearly evident, and must by the candid be admitted.

This system is yet to be a hand over the storm of iniquity, a rod from the mouth of Christ, smiting the world—is yet to lay hold of the depraved in man, to hold it up to judgment—is to unite with reason, and range among peoples, kindreds, tongues, and dark tribes, to revive the soul and begin the work of ultimate unity. That the old leaven will be purged out before the end of all things connected with present order, is not our faith, and we only look for “every knee to bow and every tongue to confess to Christ,” when he cometh to judge the world. That perfect unity will be restored in the race of man in the present dispensation is not probable, only the process begun and carried forward sufficient to ensure its ultimate completion. The wreck caused by sin is too great to be retrieved in full in the present dispensation. Man’s primitive barque lies stranded beyond the flood. The perishing are called to by the friendly crew of Immanuel, who has provided a ransom for them. “Come,” is the cry, “ho every one—whosoever will may.” Bond or free, rich or poor—all hues and tribes, are beckoned away to a port beyond the region of death, and promised the immortality for which humanity sighs. If this gospel is destined to prevail universally before the end of the world then man will be harmonized. It is for this unity that it has struggled, and at some point it will be secured. There is more light now than formerly.

The church or the kingdom of Christ was designed to be progressive. It is said in prophecy to be an everlasting kingdom. In reference to the progressive character of the christian religion, enough can be adduced from its past history to show that its course is not backward. It is not stationary. Its tendency has been, hitherto, to expand; its spirit has been a missionary one, and it has looked upon the whole world as its legitimate field of operations. Something of the apostolic spirit yet pervades it, and it now seeks to multiply its converts. Christianity attempts to embrace the world. There is in it a charity which seeks the elevation and happiness of the Bushman and Lascar—that levels all distinctions, and invites all men into one fraternity, to partake of a banquet Divine. The great moral motive of christianity is to do good. Its general idea is, that men are sinful, and that sin is destructive to the best interests of humanity. It believes that by faith and holiness nations are to be elevated, saved, and glorified. Possessing such views, its spirit would naturally be missionary, and its efforts would probably be directed to the promulgation of the truth among all people.

The command of Christ, indeed, was to preach the gospel to every creature. And every true minded christian feels the necessity of obeying this injunction. That is, he is conscious that the church, and that he, as a member of it, is to labor to disseminate the means of knowledge to those

who are blind and sinful. The benevolence of the human soul is aroused by the indwelling of the gospel spirit and truth. Love abides in the heart and the affections flow forth to mankind. The moral sensibilities are quickened by christianity, and man is rendered more susceptible of the right, is made to feel the wrong more quickly, to sorrow for wickedness, and to sigh over the woes and follies of man. Beside this it feels a moral obligation to seek the well-being of all men, to call out reason and right, to establish the divine,—and lessen, as far as possible, the action of evil. Such elements, or such principles, would give it a diffusive character, and insure its increase in the earth.

The philosophical idea of christianity, in reference to man, is another means of insuring its progress, and perpetuity. In all men it recognizes a soul, an immortal principle; and this is the semblance which Deity has placed of himself in his offspring. If there be difference in the mere physical man, it discovers resemblance in the psychological nature of all people, and perceives sufficient to prove that all nations are of one source. In this psychology it looks for the idea God, and the realism of man. And in all tribes it discovers this primitive thought, or this idea, or consciousness of the divine, of the spiritual, and the eternal. Humanity, then, has a common principle diffused through all its members, and in every phase of its different manifestations there is observable the

primary idea of primitive and historic man, the Infinite and the spiritual. What does this indicate if not one origin and one end? If all men came not from a common source, how shall we account for a common law or principle, or by what means shall we explain the similarity observable in all the phenomena of ethnological existence? The mere fact of agreement in mental phenomena is indicative of a similarity or sameness of origin; and is expressive of unity. If all men are not of one blood, they are all of one intelligence, since, if the Caucasian needed a prior mind in order to his mentality, so does the mind of the Malay require the precedence of a rational cause. Causes which are similar produce similar results. We also judge of a cause from its effect. Science, and indeed that of Mr. Glidden and his associates, will admit that strong points of resemblance are found to exist among all the various races; that while, in some respects, the Malay differs from the Anglo-Saxon, in many more and fundamental ones he perfectly coincides. And this agreement indicates a like origin. Each needed a purer intelligence. The argument to prove different origins does not disprove the existence of God, nor that we can perceive, invalidate the statements of scripture. If different Adams were created, the same God gave them being, mind and means of culture; made them to be conscious of his being, and of their own moral obligation. All have the same primitive mental element—all are dependant

upon the same process for development. They need the same law, the same life, the same influence. It is enough. Their common nature is proved.

Adopting the scripture idea respecting mankind, the church sympathises with all people, and repudiates the doctrine that one race was created merely to be subordinated to another. Everywhere it seeks and finds evidences of moral degradation, beholds every nation which has arisen and shone, to be, at the dawn of its history, living in wilds, rude and ignorant, cruel and morally debased. The primitive condition of any people give no indication of future greatness, and the capabilities of no tribe is known, until ages have improved and called forth its power. The mental and moral states of mankind affect the physiological condition. It is known that the mental state of the mother often influences the unborn child, producing physical deterioration and intellectual imbecility. And this double infirmity is capable of transmission indefinitely. Physiologists forbid the marriage of near kindred because it begets mental and physical debasement. In rudeness and ignorance races would violate physical and the mental and moral laws. Deterioration would naturally result.

The fact of debasement, however, does not evince the right to subject. It rather shows the necessity of laboring to improve and elevate. And this is the spirit of christianity. True, that barba-

rism, as old as history, looms up, like a dark cloud before it, yet the shadows which were thrown upon the past looked ominous, but were scattered by the truth and the light of heaven.

The progress of the truth is designed to be moral. In the past history of christianity scenes of blood are mingled. Often her garments are dyed red. The temper of the world, and not that of Christ, caused the crimson hue on the robe of his bride, and the hand of half barbaric fanaticism tore the tenderness of the truth with piety from the gospel, and to bloody, unsanctified zeal, gave a commission of death and extirpation.

The physical power of nations is not experienced beyond their history. While a kingdom exists, it may bind, but when it ceases, its cords are loosed from men. Moral power is not so transient. It possesses a reproductive principle, and transmits itself from one generation to another. Moral power is ductile, physical potency incrassate. Moral power is like beaten gold—a minute portion may be beaten out so wide that it will gild a continent; it can be stamped on wood, stone and parchment; may adorn temples and palaces, and from amid the wreck of nations, or the dust of the by-gone, come forth shining in dazzling and dimless lustre.

The most impressive and lasting lessons which man has learned from man, or from God, are moral; those that speak to reason and teach it—that will run on through all the history of the

future, and re-appear lustrous in the judgment of the world. The power of Plato is, in this distant age, greater than that of Xerxes or Tamerlane; and that of Christ is of much mightier magnitude than that of Augustus Cæsar. Men, to be truly immortal, must be more than physically potent, and to be illustrious forever they must be filled with truth and embalmed in righteousness. The force of Babylon and Media is scarcely felt—that of Egypt is like a spent wave on the sand,—while that of Greece and Judea rolls on more full and strong than when it first flowed forth. Egypt's greatness is in her pyramids, Grecia's in her poets, historians, and philosophers; Chaldea's glory is in her ruins, Judea's in the books of the prophets and the living line of David.

The power by which mankind, as a whole, is to be impressed and elevated, must be moral, since the results of mere physical contact are evanescent, and its greatest achievements only calculated to produce astonishment or ruin. Physical greatness and potency address the sense. Moral greatness appeals to the soul, and excites its hopes, its fears, its admiration. The wreck of material greatness or grandeur would cause only a sigh, but when moral sublimity is destroyed men stop to weep. If the pyramids decay future ages would wonder, but if a soul do wickedly, history, time and eternity will mourn without ceasing.

Few of the historic nations have exhibited moral grandeur. Athens, in the time of Aristides,

was sublime, and Sparta was morally grand when she begat Leonidas. Rome was illustrious, truly, in the days of Fabricus, and Judea was wonderful in the reign of Solomon. Other nations have enjoyed some brief periods of moral splendor, but the greater portion have flourished more through the influence of the sword than by virtue and peace. And they have perished by the sword. Carthage perished in the flames which Hannibal kindled around her, while Jerusalem gave back life to her destroyer, and became herself imperishable.

Peace is favorable to stability and continuance. It may not widen a nation's borders so rapidly as the spirit of war, yet in repose it can strengthen stakes, and fence around, and make to itself a munition of rocks. The general struggle of the world, of man, however, has not been for moral greatness; nor has the current of national grandeur flowed from benevolence and repose. The strong pulse of national life has beat in cupidity; and in almost every age, the masses of mankind were drenched in blood. And for this reason, for this alone, all the great historic people have passed away. If the strong nations of the past had preserved themselves pure they might have maintained their existence and power. They fell when they corrupted their way. Virtue is honor and strength. To men it is life, to nations bulwarks. Over a people's gates it is like the cloud on the camp of Israel, a light by night, a defence by day, a symbol of the Divine, overshadowing the hope

and glory of souls. But in history, virtue has been most frequently a name. Right has not been left to rule, but might. Policy has been that of interest, and mankind have been dealt with as if they were beasts and not men. History, though instructive, is dark and bloody in much of its course, and the general scenes which it presents are of garments rolled in blood. The student is not often permitted to behold the sword beat into ploughshares, and the spear into pruning-hooks—to witness a congress of nations with the flag of peace and brotherhood waving over them—to see peoples mingling their strength and interest to secure mutual blessings, to elevate their common nature, and to diffuse over the world the principles of concord, and the means of progress. Kings have whet swords and people drank each other's blood. Nations have, from their founding, tended to dissolution. The scene of life has been full of strife and death. The grave has been almost satisfied.

The kingdom of Christ differs from those of history. And because it thus contrasts with those of man's establishing, it is not of this world. The genius of christianity is aggressive, but it draws no instrument of iron. Its power is not in its truth. Christ smites the nations with the rod of his mouth. Christianity is a moral power, and therefore possesses within itself the principle of endurance and extension. It is the purest of any moral system hitherto established, and includes within it all the great truths essential to man's

moral happiness and improvement. It is the strength of its moral principle which qualifies it to become a world power. Its truths are based upon God and man. It has, indeed, generalized moral truth, has analyzed humanity,—has beheld God, and taken all the grand harmonies of the three as the foundation for its doctrines. The three forces of the moral world are God, truth, man. God is eternal, truth is eternal, man is immortal. Right is in God ; the idea of right is in the soul of man. Truth corresponds with God and man. Christianity solves man and explains something of the Divine nature. It has seized upon the most important ideas existing in the human mind, has brought forth the great truths of the moral world, and verified itself by appealing to the general consciousness of mankind. The generalization, necessary to the moral structure, was in God, who is the source of truth, and is the creator of man. It is based upon truth, is truth, and comes from the truth. God is in it, and salvation shall be of it. Agreeing with all the primitive ideas of man it can but commend itself to the human reason ; and possessing, as it does, all fundamental principles of morality, it must continue to live and diffuse itself. And, indeed, one requirement it makes of all its professors is to teach it to all men. From its intrinsic character we might perhaps infer somewhat of christianity's destiny. As a religion coinciding with man philosophically and historically, it might be supposed to receive in any age

the approbation of the purest and noblest minds. As a moral system, it must live and multiply its disciples, must descend downward to distant generations, teaching and warning man of God, righteousness, and judgment. In addition to the moral character which christianity possesses, its local conditions have been, and are yet, such as to insure for it extensive diffusion.

When the gospel was first preached, it was to a people possessing a high order of mind. The Jews belong to the finest types, and inherit a brilliant genius. The Hebrew mind is vigorous and active, capable of progressing, and impressing itself upon the world. It is Arabic in texture, though more sedate, it may be ; still possessing fire sufficient to give it brilliancy and to kindle enthusiasm. Perhaps the principal characteristic of the Jewish mind is fervor. It is the soul of pathos and zeal. Enthusiasm suffused the nation, at times, just as a blush does the cheek, diffusing itself over the whole land "in a moment, in the twinkling of an eye." At any hour the people seemed ready for the light of inspiration, though they rejected, through an anomalous blindness, frequently, the purest and most sublime of the prophets. An idea, however, in an Israelitish mind was a light. It was not as a gem in the earth, but rather as a diamond on a coronet ; it was put where it could be seen. As a people, the Jews felt what they believed. Their credence moved them. Their faith was not that of philosophy, but of piety ; and their inspiration

was not of the reason merely, but of the heart. When they believed in God they adored, and sang in raptures at his temple gates.

Enthusiasm is like fire ; it spreads. Where its sparks fall, they kindle a flame. It feeds the soul also in which it is born. While it consumes, it gives back life, and draws fresh fuel from the souls in which it enkindles fervor. It frequently accomplishes more than reason. It is the most potent in a rude age ; and even among an enlightened people it moves the masses when philosophy or reason fails to. In the propagation of truth it is a great essential, though reason needs to be blended with it. Reason itself has at times, however, an enthusiasm. When the Grecian mathematician ran from the bath, and cried, eurika ! he manifested the transport, the enthusiasm of reason. His was the rapture of science. The reason of Galileo was full of fire, and the mighty soul of Newton was moved to its depth when he was approximating the grandest truth which reason had evolved from philosophy. Newton was like a mountain shook by heat within it. True, for years he had been tranquil ; his reason required it. He was seeking a truth which was among the stars—that was deep in the bowels of the earth, one which he must follow to immensity, and solve by the dust of the field. And this truth was occult. It had not been like a meteor blazing over the heavens. It was entombed in the universe. In a philosophic sense he gave it life. He sought that truth

ardently, hopefully. All the time his soul was earnest, all the time his reason was struggling to rise higher. And when he beheld the great and sublime object of his pursuit like a ball of light before him, ready to go forth as a sun in science, he gave liberty to his deep enthusiasm, which, welling up, shook the strong genius till it seemed frail as the infant's. Indeed, reason, even when pursuing investigation, needs the inspiring presence of enthusiasm. It gives warmth and light. It cheers amid weariness and discouragement, and in the darkest hour descries a light in the distance, or thinks it beholds a goal enwrappt in glory and promising repose. It is the life and power of eloquence and poetry, and when united to error it leads that even to eminence, and gives it a seeming inspiration.

True enthusiasm is not mere fanaticism. It is ardor in pursuit. The reason is not clouded by it nor is the understanding darkened. Fanaticism is madness, is heat without judgment, and zeal without knowledge; is an infirmity of *weakness*, and the folly of foolishness. Rant is the effect of fanaticism—confusion the result, while true enthusiasm pleads and reasons, producing conviction and progress.

Humanly speaking, the gospel was the most favorably situated among the Jews to secure its success or continuance in its incipient form. Rome possessed more reason, perhaps, and more power, but her soul was not so easily inflamed as that of Jerusalem.

If Rome had embraced Christ, she would have placed him quietly beside Apollo or Jupiter Stator, or given him a name, perhaps, like that of Æneas or Cato. Rome was better adapted to the reception of a philosophy than of a religion, was better fitted to dispute than to feel. As a truth, the gospel might have been imbibed by Rome; as a truth would be held by the public mind, perhaps,—yet would not spread from the forum and capital, as it would from Mars' Hill or from Mount Moriah.

The Jews possessed reason and enthusiasm. When one of them believed the gospel, he felt it, and it became a power within him. He spoke it as naturally as he thought he loved it, and it glowed from him just like he had within a meteor flashing round. There was at once a tendency to diffusion. The Jewish mind was also tenacious, and the conscience, when aroused, indomitable. A nature such as this, receiving a system such as the gospel, would retain it, and, upon command, proclaim it, at the risk of life. Perhaps more than any people, the Jews, at the time of Christ and Paul, were fitted to proclaim the "glad tidings of good things." They retained something of the ancient spirit, and the fire of the prophets was yet burning in their bones. They yet bore the impression of Elijah—had among them something of Ezekiel's glow, and bore in remembrance the faith and fervor of Abraham. There were men like Isaiah among them—like David even; men of prescience—souls that felt inspiration almost by

necessity. And among other causes we must seek the prosperity and rapid extension of the gospel in the earnestness of its preachers. Melancthon would not have impressed the world like Paul, nor cast himself in a transport of faith, as Peter did, upon the sea. The genius of Paul was purely Hebraic. He possessed all the fervor of an olden seer. He possessed learning, but he had without it a nature crying out for inspiration. He had a reason—a soul which would reflect the truth, and a spirit that would not betray it.

The first conquest achieved by Christ was poetical, the next was rational. Greece and Rome represented the strength and reason of the world. Christianity took root in the groves, and preached to the descendants of Cadmus, to the disciples of Plato and Epicurus. Here began its rational triumph. Greece was poetic, but pre-eminently philosophic. She possessed more enthusiasm than her rival and subjugator. The establishment of a system among a people like the Grecians, would seem more a triumph than if founded in the credence of a barbarous and nomadic people. They knew how to investigate—how to object; they had a philosophy and a literature, laws and religion, all based upon genius and sanctioned by many ages. But the gospel made proselytes from among the opulent and the learned, and drew even its preachers from the schools of philosophy. And these were not the latest products of the truth. The seed was sown in the beginning of spring,

and also in the morning hour. We can perceive something in this result pointing to the future. Here the reason of christianity was to begin, here to write her history. The Grecian tongue, in the order of events, was to be spoken in half of the Roman empire, and her genius yet to guide many people. In her conversion to the gospel, she became a moral example to the world, and in her reason exhibited the power of the truth as it was in Christ. Connected with Rome, Greece came down to the time of Luther, has descended to the present. Christianity received, and early, we may say, the sanction of the Latin power. Here were three orders of mind, which in the infancy of christianity stand, perhaps, at the head of humanity. Included in Rome were the destinies of many nations, and from her was the law to go forth. In three centuries she stood as a christian empire, having churches on the sites of ancient pagan temples, and preachers proclaiming "the glad tidings of good things" over scenes which fable once clothed, and to the descendants of those once wandering in mythological darkness. If christianity is not from heaven, yet it is a mighty power thus to triumph. Reason in Greece and Rome was weaker than it. If it originated with man alone, still it is above man. If it be above man it comes from a higher source.

Since the middle ages the Saxon and the Anglo-Saxon races have been the most vigorous perhaps of any which are contemporary with, or, it may be

anterior to them. They have displayed the most wisdom, have gathered from nature and history the most knowledge, and exerted an influence extensive viewed politically and morally. And this mind has fostered christianity, though not in all periods retaining it pure. It has been among them a power, modifying character, ordering events, and directing, to some extent, national destiny. While the church of Christ, therefore, has been imparting benefits to man, she has also derived strength from humanity. The philosophy of Europe is chiefly the servant of Christ, and literature walks in the light of his presence. And this homage, both of philosophy and literature, is not the product of an arbitrary and bigoted dogmatism, advancing by means of inquisitorial power, but the free-will offering of reason properly enlightened, and permitted to express itself with freedom.

There are but few of the states where a bold mind has not appeared, and now those in which law forbids liberty of speech, and establishes an unjust and ungenerous espionage, a despotism which fears the might of scripture truth and the boldness of a mind made free by it, rules; keeping by its fiat man in chains and ignorance. But philosophy is free, and poetry will be truthful and bold, and where the gospel is not preached in its purity, they have spoken of its perfectness and splendor.

The mighty minds which have given direction

to philosophy and science, have lived in the light of christianity, and bowed to that truth spoken or indicated by God to Abraham. They have given their moral influence to the church. Wherever they go, wherever they are known, their names are written as believers. While they seek life from the Lamb, they shed lustre on his bride, and while he promises them immortality they give a lasting power and honor to his cause. The contention against christianity is not only in opposition to Paul and Peter, but against the authors and representatives of philosophy and science in their brightest periods.

In the increase of philosophy, religion has felt an augmentation of power. While she claimed revelation as her own, science has poured its treasures at her feet. Not a mere superficial and mad pretension, but science true and dignified, based on experiment. Modern philosophy has given in the treasury of christianity the inductive principle, by which she may ascend from the smallest fact of the natural to the sublime doctrine forming the basis of her own noble temple. In philosophy itself religion has a guarantee of safety. Some of its generalizations may be wrong, some of its principles false, yet from the most and the greatest christianity derives corroboration and proof, and philosophy multiplies itself. From truth it infers truth, from light derives brightness.

Even German metaphysics have strengthened the stakes of the christian church, when seeming

not to heed that she was a thing of history, or to care whether God did or did not exist.

While philosophising merely for the sake of it, men have proved the fundamental doctrines of christianity. As reason has enlarged, she has fellowshipped religion and christianity as the purest and truest of all its forms. It has not been only the feeble minds, but the gigantic ; not the short-sighted, but those of piercing vision ; not the visionary, but the practical, who have weighed the doctrines and pretensions of Jesus, and then bid him, All hail ! The nations in which she first obtained power, were majestic and mighty ; and when they became enfeebled, she went yet to others, which have grown up under her protection more strong. If christianity thus links with reason, shall we not infer that between them there exists a strong affinity ? There surely must be something common in the two, thus to produce their union, or to cause them to flow on through history together and in mutual progress.

• The people among which christianity has operated, have been marked. They have impressed their genius upon the world. The nations in which the bible is revered and preached at the present, are those which take the lead in the path of development—are those which impress all others, and, in fact, give laws to the world.

The Germanic mind began to impress itself deeply upon mankind under Erasmus and Luther. The first was the representative of philosophy

liberalized, the other the defender of a free and biblical theology. Erasmus diffused his influence through the republic of letters, while Luther shed his over the field of religion, and embued with his own spirit the faith of nations. Genius has survived the age of Melancthon, and from the schools of Germany Kant has appeared with his critique of Reason, Leibnitz with his Monadology. Wolf, Fichte, and Hegel are stars there. Germany is, perhaps, the chief manufactory of philosophy. She originates for the world. But her moral element, perhaps, is not so large as that of Great Britain. Germany is speculative, England is practical. While the one originates, the other diffuses. The ideal tendencies of the English philosophy are not so apparent as those of the German school, though empiricism may be more prevalent in the island than on the continent. The navy of England is extended to many climes. The shadow of her protection is given to the bible. It is her moral power that rules in connection with her armies.

The tendencies of the Anglo-Saxon race are to diffusion; and the people have ability to impress themselves upon others. It must be confessed, that that race is now dominant, breaking in pieces and subduing all others. This is not done by the sword. The mental force of the race is of a higher order, is more momentous than that of many and most others, and therefore naturally predominates. The obvious tendency of that race is to progress—

is to make for itself a history and a habitation, and to construct from the materials surrounding it a structure for its renown and continuance. Christianity has impregnated this race—has imbued its literature and philosophy, its arts and sciences; has permeated its politics, and given form, in one particular at least, to its national character. Standing therefore as it does, connected with the strongest race, it possesses, humanly speaking and without any reference to its antecedents, a more sure guaranty of ultimate triumph than if existing only among the aborigines of Australia, as they at present appear. There is scarce a creek of the globe into which an Anglo-Saxon or Anglo-American has not been—scarce an island where some of the race has not sat down to make a home and to exert an influence. They plough the ocean, and explore deserts—cut out new paths in untrod and unbroken wildernesses, leaving everywhere the impress of their genius and power. And wherever they appear they either absorb or subordinate other races.

Their religion partakes of their character. While the race is progressive, so is their religion, moving onward in its doctrines, perhaps in the acquisition of intelligence and power. The Anglo-Saxon religion is diffusive. It has the soul of a missionary. It reaches far over all wastes of water, into dark lands, and amid ignorance, and seizes the soul of the idolator to show unto it the Sun of Righteousness. Since the time of Luther, the spirit of the

church has been more active—more catholic, than for a thousand years before, and made more rapid extension. It has taken on the condition of the Germanic mind a boldness and individuality which was lost amid the blindness of Italy and the luxury of the cities on the shores of the Hellespont. The Anglo-Saxon mind is naturally independent, and fond of freedom; and this natural proclivity is rendered more active—more decisive, by the principles of the New Testament. It meets the idea of man, as held by the race; gives to him a right, an individuality, a name, a nature, a soul, an immortality. Christianity proclaims the freedom of man; and this the German mind—the English—the Anglo-American, feel. Such mentality united to christianity gives greater power. The mind of the Anglo-American is inventive and also diffusive. It is an energetic mind, and an absorbing one; and the people carry their peculiar characteristics, or temperaments, into their religion. Hence they disperse the truth, and diffuse christonic life, and send forth missionaries to sow the word in heathen realms. The gospel is a missionary to the world, and urges all who love the truth to spread it abroad; yet, if possessed in China, it would be less likely to fly over the sea on missionary pinions than from Britain or Columbia. The Mongal is imaginative and sluggish; his mind is not glowing and ardent, like that of the Norman or the New Englander. His genius is not adventurous, nor inventive. His lack of energy keeps him in *statu quo*.

If christianity is considered as a mere human system, yet its future triumph seems certain. It is among the rulers of the world—is enthroned even upon human reason. It is a bone of Anglo-Saxon bone, and blood of its blood; has been with it in all its greatest conquests obtained in the field of liberty and the region of truth.

It is a noble system that secures noble natures, and a wise one that lays its basis in the philosophy of man, and that builds its structure of the strongest stones. Power must also cope with power; and in conflict the weakest die. Christianity has taken the strong to herself, and by her might has brought to her feet the soul of humanity. She sits on a throne, with nations doing homage unto her. She nurses kings and queens.

We may either infer that the providence of God has directed christianity in the course of events, to the Anglo-Saxon race, for the purpose of giving light more speedily to the world, or that the religion of Christ is adapted to secure to man, more readily than any other system or cause, liberty and progress. If God be not in it, then it still stands as the light of the world—as salt to the earth—as internal life—as a moral power which sheds lustre over mankind. But if it be not the real or subsidiary cause of development; if, indeed, it has not affected mankind nationally and socially; if it has not been instrumental in calling forth the reason of the world,—still it receives homage from the strongest mind, and prominently appears in the

richest fields of science. There must be in it something true, thus to take hold of the human reason: there is in it power.

A mind unprejudiced by any chosen opposing system would, if it looked intently upon the phenomena of the present, easily perceive the guidance of Divine Providence manifest in the ethnological and local relations of christianity. Its path has been from the first such as to secure for it the most rapid extension. It stands now in a position to secure progress and ultimate conquest. It may be declared fortuitous, but it looks more like providential guidance.

Left to natural influences, the emphatic races would extend themselves, and subjugate others; would probably grasp the rights of other people, and rule over the weaker with despotic spirit. We have seen this despotism manifested. It has stained the annals of British rule in India, and now blackens the escutcheon of the United States. But this spirit is tempered by christianity. There goes from the church a feeling which seeks the elevation of the degraded and impotent. While mere national policy may disclaim any missionary feeling or design—as did Jefferson on a certain occasion—still the public mind, brought under the influence of the bible, stretches forth and gives to the downcast and ignorant the words of sympathy and hope. Christianized nations are not laboring officially to elevate the lower powers and tribes. The head is not planning a spiritual conquest, but

the heart of these powers is sending forth a moral influence, designed to vivify and console their weaker brethren.

Britain's head oppressed her dependants in the East, but her heart did not ; nor is it the heart of the United States that crushes the slave. It has long bled for this monster evil, and yet it will bleed.

The hearts of men are beginning to feel more poignantly the sorrows of their kind, and humanity has become so sensitive, that the whole body starts when one member is needlessly wounded. If there are those who will yet go out to break down, there are also many who hasten to build up ; and while some do bruise, others bind up the broken-hearted. It was not so of old. When a nation went forth with the sword, she left no love at home. There are millions who feel a common relation, and these from among every kindred cry one to the other. Their moral influence is against rapine, against injustice and conquest. Thrones themselves are more disposed to peace, and law is more humane.

The christian religion is not merely local, and never was and never will be. It appeals to a principle universal in man and essential ; existing and appearing, in every condition, and under every modification which station, habit, or education can impart. Human nature possesses a consciousness of right, justice, and equity, and to this the religion of the bible addresses itself ; and hence, in every

land, and in every caste, it succeeds in arousing this principle to action.

The church of God has never been extinct. The religion of the bible has ever been in the world; neither can it wholly die away. It is founded in the nature of God and man. The foundation on which it rests is broad and one which cannot be removed—the holiness of God and the universal morality of man. It must stand firm as the “everlasting hills,” whose bases are the whole earth—whose every speck contributes to, is indeed a part of their foundation. Every man is a sure pillar to the truth of God, and though he does not purpose it, is contributing to its strength and extension—and until humanity becomes extinct, both on the earth and in heaven, the religion of the New Testament must remain.

The church professing bible religion has been crushed like a flower by a strong blast. She has been like a lamb in the teeth of a lion, a child in the hug of a bear; she has been pushed at by pagan beasts, and her vitals pierced by apostacy; yet, like the rose that fainted, she has revived when God sent his blessing; like the lamb she has gone to the flock to be healed when her Shepherd came to her rescue; like the child she has cried, My father! and been removed from the embrace of death. From all her afflictions she has come forth purified as gold, having her strength renewed, and mounting up as on the wings of eagles. In considering the Divine influences spread over the

church, it is not necessary, or possible, to enumerate them all. We are assured of their multiplicity and copiousness in the aspect assumed by the church in its most trying and afflicting circumstances. The aid afforded is God's exclusive mercy, and in most instances has been silently imparted, yet it has been no less efficient. The dew diffuses itself over the whole earth silently, distilling on every herb and flower, yet it is potent, vivifying all that buds or blossoms. So it is with the air which man, and bird, and beast inhale—which the vegetable world imbibes. It is unseen; yet vital nature feels its power and dies if it be withdrawn. It is the effects of Divine influence that we contemplate, or the influence in its results, seeing not the producer but the begotten, and only knowing the nature of the cause by the issue. In the dispensation of Moses we behold much of the workings of Divine influence, but God himself was invisible. When he most clearly revealed himself he was in clouds, veiling the prophet's eye with his hand, and passing by in whirlwind and thunder. But though unseen he wrought mightily.

Seasons have appeared, and do, and will continue to, when the body of Christ and the chosen of God were bowed low, their strength feeble, and their inheritance waste; yet while they seemed as a brood followed by eagles, God has kept them, and turned their enemies to destruction. They have been exiled, but have returned home again—have gone forth weeping, but come back bearing

their sheaves with them. The external condition of the church has often been such as to cause the supposition that her prosperity and glory had departed, and this deduction would be true if the religion of the church was inseparable from ceremonies, and she derived her grandeur from forms, and shed a lustre proportionate to her secular prosperity. But it is not so. The rise, progress, and suffering of the church is owing to the influence of heaven and the possession of truth and holiness. The bare abatement of persecutions is not an indication always of prosperity; it is often a sign of declension, pointing to the fact of a wide departure from the oracles of God and the way of his going. Imperial patronage, the boons of mammon, the protection of law, have frequently brought slumber to the pious, or wooed them to drink a draught of death. Too much of externals encumbers religion. Spirituality was lost from Judaism, it has departed from the papacy, and it will from any establishment where there is more body than soul. A mass of ceremonies and forms begets pride and vain glory, while wealth and power secularizes and produces selfishness and ambition. These often are to the church what the armor of Saul was to David. The true prosperity of christianity arises from the diffusion of its principles; its glory is the result of its own intrinsic excellence, and its efficiency is caused by the harmony, consistency, and holiness of its professors. Show us sections of the church united by love, and there

we will point you to power and stability ; show us a church that is holy, and there we will direct your eye to honor written upon her, and glory beaming from her—but in a congregation loving sin, living in contention, and loving the world, we may look only for rottenness and death. God is immutable—the same yesterday, to-day, and forever. The Divine influences are not like the flowings of a spring fountain. Such phenomena would be paradox in God.

In the moral world there is one general and efficient force. This is the unfailing presence of God. It is the gravitation of his spiritual creation, and like the universal law of body holds it in union and order.

We may not be, at all times, sensible of the Divine influence. In the ordinary progress of religion and morality we may detect nothing indicative of a spiritual agency. This, however, is no evidence of its non-existence. The laws of nature move peacefully, and without experiment leave us in ignorance of their existence or their influence. No tumult is caused by the whirling of spheres, no loud exclaim swelling from the clusters and zones spread over space ; yet man knows that there is an active influence among them, calling them forth and guiding them in their revolutions. Thus it is with the moral influence of the Almighty. In his church we hear no voice, behold no form, and often not the wafting of a wind sufficient to stir the string of a christian's harp to evince the

presence of him in whom we live. But the peace, prosperity, and progress of the church indicates a hallowing and spiritual influence; and by these effects we know who is the worker and where found. There are seasons when more clear demonstrations of God's presence are made. These are necessary, at times, to give increased impetus to the progress of pure religion. They are the motions of God's latent fires that flash forth, followed by the thunders of his powers, telling of his ubiquity, his might, and his infinity.

In the copiousness of God's blessings we perceive a source of great comfort. We know that one blessing does not lessen the store of him who giveth, and we feel assured that our supplies shall be perennial. The apostle Paul said, "In him we live and move and have our being." This was uttered in reference to all of nature, all that has life—but especially is it true of the church militant. God's influence is a necessary consequence resulting from the establishment of a spiritual system. The law of demand, of affinity, calls for supply and unison, and render it impossible that God should be in the midst of his people and they not thrive. But let us observe, that this appointment is not peculiar to the christian dispensation. Spiritual influence is as ancient as created being, coeval with the birth of time and the songs of the sons of God; and when that is applied, those who are the subjects of it grow strong and holy. Nothing can destroy God's heritage, nothing

quench the life of his church. Her history verifies this. Her chronicles under pagan Rome are written in her own blood, and scarce a stone from the Tiber to the Seine that has not pillowed the head of an exiled or expiring saint. We are brought to behold her children prepared to be torches for the night-darkened streets, or burned as victims to appease immoral sensualists. From Domitian to Julian, the apostate, one fate hovered over her. It was the bird of death, with black wings and a bloody beak. She gave up millions of confessors to die and to moulder unsepulchred; and thus poured her blood to save a world. It was the spirit of her Redeemer coming from her veins, but like him she has not cried, "It is finished." Her blood shall yet flow, her martyrs be burned and butchered, her temples razed, and her children driven among the tombs. But her fate shall be as it has been. From every conflagration kindled about her she rose fresh and beautiful. Her ashes brought forth more sons, and her blood was her seed—in her sorrows she prayed—her feebleness was mighty—till at length it was seen that the lion kneeled to the lamb, and Immanuel sat on the throne of the Cæsars. God was in her midst and helped right early. It was this assurance that made the death-song of her martyrs so cheerful. Like the dying swan, their latest note was the sweetest.

SECTION 2.

It seems, by certain objectors, to be supposed that christianity alone teaches the immortality of the soul. Admitting that it did—that no other system and no other people believed in the existence of the soul after death, still if it can be shown that in other matters the bible is true, then the presumption is, certainly, that this doctrine is also correct. Gibbon writes just as if the Romans, previous to the preaching of Paul, had never thought of immortality. Just as if Greece had not heard the sound of a judgment to come, forgetting seemingly the last discourse of Socrates, and betraying either ignorance or neglect of the platonic doctrines and masters. We cannot doubt Gibbon's learning, but we do his candor.

If the hope or the scenes of immortality are of a nature to distract the mind from lawful duties, then other times than those in which christianity has flourished have been allured from the visible, from the practical to the contemplative, and history perhaps has blundered on the wrong cause of national decay. The hope of immortality was never more strongly prevalent than at the present time, and christianity was never more widely diffused, and never has the science of government been better understood, or the mere secular affairs of men been better attended to. The theory of the historian is baseless.

We shall show no metaphysical proof of man's immortality, but exhibit a few notions respecting it, and then treat of the subject in a general and scriptural manner. The doctrine rests on the credibility of scripture.

Man cherishes an instinctive desire for immortality. Every race and every nation has a premonition of judgment to come, while the glories of the future scenes of spiritual or immortal being are portrayed in all or nearly all religions. Seven heavens rose before the faith of the Mohammedans, and a glorious rest floated before the vision of the ancient seers and founders of the Jewish nation. The Greeks and Romans believed in the immortality of the soul, and long before the light of the gospel shone on Germany the Celtae believed in man's immortality. The same doctrine is visible, though perhaps dimly, in the credence, or religions, of the Egyptians, Indians and Thracians, and may be seen even in the rude faith of the red man, who roamed the primitive forest of the New World.

In every religious system we do not perceive this doctrine equally bold and clear, and in some find it existing in form both irrational and repulsive, still the idea of immortality is generic and worthy of an historic or a philosophic consideration. These, however, we do not profess, nor attempt, in this chapter, to present, simply glancing at each peculiar form of the general idea, because every other illustrates or gives force to that most perfect and sublime one of christianity.

It has been objected, that Moses failed to teach man's immortality. And on this account the Fragmentist of Wolfenbüttel attacked the divine authority of the Jewish religion. The doctrine of spiritual, or future existence, is indicated, it would seem, if not formally taught, in the account of Enoch's piety and translation. God took him, it is shown, because he was a holy man. He was no more among men—he went to his reward. This is the natural inference from the narrative—for God would not remove him from human society and annihilate him on account of his righteousness.

The doctrine of immortality might already have been prevalent among the Israelites, and at the time of Moses be prominent—be a part of their credence so clear and positive that he needed not to broach or to teach it. It is evident that the Egyptians entertained a belief in future existence, or a being after death, and according to Herodotus, were the first who cherished it: nor is it unreasonable to infer that the Jews, during so long a residence among such a people, would become surely indoctrinated in some of its religious beliefs. The silence of Moses, therefore, if total, on this doctrine, would rather confirm than disprove his belief in it. He found it among his brethren, and he permitted it to continue. At least this is a justifiable inference. But Moses represents Jacob as saying, "I will go down into *Sheol* unto my son:" in which, says Knapp, we have dis-

tinctly exhibited a place where the dead dwell, connected together in a society. In the book of Job we find some evidences of a belief in this doctrine, and of a resurrection from the grave. "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth—and though after my skin *worms* destroy this *body*, yet in my flesh I shall see God." Warburton, Grotius, and a number of other commentators, limit the meaning of this passage to a temporal restoration, merely because of a difficulty in conceiving that an Arabian patriarch should possess a faith in, or know anything concerning a resurrection from the dead. It would be no more strange, or improbable, for Job, to entertain a notion of a resurrection, than for pagan Arabians to, who were intermediate between him and Mohammed. Long previous to the Hegra, a belief in a restoration from the dead, prevailed or existed among the people of the desert. They tied their camels by the sepulchres of the dead, that when they came forth new born, they might not journey on foot. This is given by Sale on the authority of Abularag. This belief is antiquated. It goes back to early periods in the Arabian history. If it did not come downward from Job's time, yet that patriarch, living in the light of a true religion, would be as likely to have a knowledge of the resurrection as tribes leading a life of nomadic idolatry and barbarism. We can perceive no greater difficulty in the way of Job's holding a belief of a resurrection than in that

of a Hindoo's faith in a metempsychosis. The idea in either case must be originated somewhere, and Job would be as likely to evolve it as Seth or Jacob. Perhaps previous to the year of that holy man's birth that belief might have existed—might even have descended from beyond the flood, even from Enoch, the seventh from Adam.

The leading idea of all religion is primitive. The basis of all faith is the God of the Genesis. That came from Adam to Seth, from him to Noah, and again through his Shemetic line to Heber, Peleg, Nahar and Abram. The Arabians are Shemites as are the Hebrews, and from the same source received their primary idea. Now did Jacob gather a knowledge of man's immortality from the Sethean believers? so might Job, and even there have derived his idea of the resurrection of the dead. As to the language of Job, it seems sufficiently explicit. "I know that my Redeemer liveth—and that he shall stand at the latter day," etc. This latter day—could it mean, that by and by, or presently, or at the proper time, God will, after my reins are consumed within me, appear, and restore my possessions, or cause my wasted flesh to come again? Possibly it might, but it does not seem the natural and the rational meaning. The marginal rendering is,—After I shall awake, though this body be destroyed, yet out of this flesh shall I see God. And Job's redeemer. My *Goel*, kinsman—Redeemer. What kinsman could redeem Job, or restore with the

mere price of gold his wasted estate, his flesh, after the worms, as he anticipated, should consume his body? It was the living one, as Dr. Pye Smith renders it. Priestly believed that Job entertained no expectation of temporal deliverance, and therefore uttered these words, "In my flesh I shall see God."

It is not the place here to discuss the mode, nature, or object of the resurrection,—whether the whole of the dust shall arise, or the bone, Luz, as the Jews believed; or Ajb, as the Mohammedans fancy; or whether it be a mere Anastasis of the soul; or again, whether, by means of chemical union—as Dr. Hitchcock supposes—of various affinities, a new body shall be formed. All we need is evidence that in the Old Testament some hints, and beliefs of a coming forth, or a standing up, of the dead before God, appears. If Job, in the passage under consideration, contemplates a resurrection, he meant, doubtless, one of the body, for in *my flesh* shall I see God. The philosophical difficulty of his dust being all restored he did not probably consider, seeking personality at the judgment, and the same that he possessed previous to dissolutions. It may be that Dr. Hitchcock harmonizes Job and Paul, and reconciles the Old and New Testaments with the book of science.

In Daniel we behold the painting of a judgment scene, when every man should stand in his place. Glimpses of glory appear in other Old Testament books, and the hope of immortality is expressed

in some of the sweet singer's songs. The Hebrew mind was true to the instinct of man—true to the law which God, we believe, has imprinted in the soul, by which it shrinks from the gloomy prospect of annihilation, and with strong effort rises to survey the future, in expectation of a home—an eternal rest, near “the dwelling-place of God.” We do not suppose that, nourished only in a sunless dungeon, where the soul could not educate, and no thing, or scene, or promise appeared or was spoken, a mind would stretch away on a journey to the skies, yet we conceive that it would be the subject of an undefinable longing for something it had not seen, something somewhere beyond. Sent forth this would ripen into the hope of immortality, would perhaps become an anchor to the soul. We cannot reasonably suppose that amid deep and debasing ignorance, the aspirations of the soul will be so ennobling and clear, as where science sheds lustre, and revelation foreshadows the infinite; yet from amid the superstitions of the most untutored, the soul earnestly, and often wildly, struggles, surrounded by myths and mazes, for a broad expanse of immortal glory and the serenity of spiritual beatification.

The doctrine of the immortality of the soul was a favorite one with Plato, who believed not only that it should live in the future, but that it had existed prior to the formation of the body which it tenanted. In the *Phædrus* he says it is something eternal, which of itself moves continually. And,

again, "If, of all others, it be the only self-moving being, it surely was not born, and is eternal." See Cicero's Tusculun questions—Contempt of Death. In his tenth book of laws, Plato also asserts that the soul is older than the body; and also in the Timaeus, book 34.

This same is beautifully contemplated by Cicero, in the first book of the Tusculun questions. "No origin of souls can be found on earth; there is nothing sublunary in them—nothing which is like the earth." The same doctrine lies scattered through the poems of both Greeks and Romans, yet we have not the thought so well defined, though the theme is often sweetly sung. From the ideas of the Magians, as handed down to us, we would suppose that they held the doctrine of future existence. They teach, that on the last days all mankind will be obliged to pass a bridge called Pûl Chînavad, *the straight*, which conducts immediately into the other world. On this the angels, appointed by God for this purpose, will stand, and require of every passer a strict account of his previous conduct. This perhaps is an analogue of the Mohammedan bridge Sirât, and the Jewish bridge of hell, yet these indicate that in each people there was a premonishment of immortality, and of a judgment to come. Among Bud-dists and Brahmins we find a belief that man survives the shock of death; and in the lengthened course of metempsychosis, before either absorption into Deity or arriving at annihilation, we verge, in

one instance nearly into immortality, and in the other pass away into its most mysterious depths.

Cicero's reason could beget the soul bodiless and ethereal. He could trace the freed spirit rising from the material, to float in the lofty fires of the distant heaven, and behold it intensely glowing amid the splendors of elysium. The Indian mind failed to grasp the ethereal idea; yet its instinct could not yield the soul to the tomb: its home was given in the insect, in the flowery tree, and birds of beauteous plumage; in the jungle-beast, and the creatures of the watery world. Through these it must range, and during the flight of ages struggle to arrive by absorption into Brahma, to eternal being. So the soul everywhere aspires. It feels as if it must not die. It loves being, and therefore hopes to be. It feels its ethereality—its greatness, and glory above matter; that the true life is in it; that man has a name because he has within him a soul, and that its destiny is to pass along the line of time into an unmeasured eternity of being. The generic reason shrunk from annihilation. A few may not be moved at the prospect of such an end; but generally, the human soul, or intelligence, cries, Give me life, endless life. Some, like Dicaearchus and Epicurus, may compose books against, and may deny man's future existence, yet both philosophic and vulgar credence turns to immortality. The concurrent faith of all people respecting this theme, is not the result of observation. Nothing in nature teaches our spirituality.

From fern to cedar all are matter—all decay. Change is in the rocky and alluvial; death in the brute, and flower,—it is in the body of man. Mountains grow less and shores recede, rivers are drank dry, and even seas disappear. Then from what shall man learn of immortality? Of the heavens? Changes occur even there. Science reveals the departure of stars, and spots of gloom where light and glory were once displayed. The ever-arching blue may indicate the eternal, but the gems seeming set in it sometimes grow dim, and leave that concave silent, solemn, and fitted to send down upon the soul great sadness, and upon the eye perhaps an obscuring tear.

The hope, the dream of immortality comes from within. It is the echo of God's whisper, which he spoke in Eden to the first pair. It belongs to man's nature to hope and aspire, and the wish for immortality follows the order of hope. Heaven was in sight of Eden; and a picture of it was drawn by Mercy on the dark canvass that fell as a curtain to obscure the glories of Paradise. Job had an Edenic glimpse, and Abraham saw eye to eye with unpolluted Adam.

Even now take a child, and lay it down, its face turned upward to a serene summer sky, and it will long to mount up there, to float among the clouds so white and soft-seeming. Every bird that flies far away will make it sigh to soar. It will be sad because it cannot stretch away to the deep blue, and float far up near the sun. It will lay and

wonder, and think, and fall asleep, and dream of being high up, flying on silken, shining wings, among beautiful scenes and glorious beings. There are but few who do not look, and muse. Those who do not, have not had youth's purest and most beautiful dream. Those who deny this, know not the working of the tender mind and have forgotten the days of their childhood. These dreams, these hopes, these wanderings and sighings in the infant breast, are the early yearnings of the soul after immortality. They are as the young buds of spring, quietly pushing forth from shrub and tree, and feeling for the warmth and moisture.

Old age may be frosty and have no hopings, yet the hoary head once yearned for the distant and beautiful. Time and sin crushed the bud; care choked the seed; vile passion grew rank; and, amid the luxuriance of fruitful evil, the spirit drooped, and the supernal faded from view. So hope, too, often dies—so the bright rest of souls becomes shaded.

For all of man's great desires adequate means of satisfaction are provided, or do exist. The sources of gratification are either natural coaptations or means purposely provided. The desire of immortality is general, or nearly so. Other provisions for other needs teach us to seek a satisfaction for this. General desires *imply*, as experience evinces, generic pabulum. We discover the want, and we find the supply. Beautiful coincidence! The

adaptation is mystery. Sweet Nature, how wise, how benign! Well ancient poets and mythologists might call her mother. Was she primitive Eve, and she alone the mother of all flesh? How could she have cognition of all man's wants, and before he came provide for their full gratification?

Here is wisdom: Let men seek, and find out knowledge from fount and hill, and tree and dust. But what does all this teach?—a high and infinite Intelligence!

Man's desire for immortality indicates future being. He feels this desire to be great and constant. Nature gave him the desire; she will be regular and consistent with her usual procedure. There is then an immortality belonging to man. O Nature, how wise thou art! We love thee!—Thus might we reason if we knew not God. In him we behold the Giver of all our blessings, and the Author of all visible and invisible harmonies. Our great desires he inspired or formed, and all of those he fulfils. He gave the hope of immortality.

Sin has darkened the immortal. The hope of all souls is not that of the gospel. We should not look for so perfect an idea of the celestial among the untutored Indians, as we should in the home of christian civilization, or in a land where philosophy is made wise by revelation. Ignorance is imperfection, and superstition a shadow on the soul; and now degrading and childish credence prevails where there is lack of knowledge. But the instinct of immortality, which dwells in the

savage breast, is rather more an evidence of the correctness of the position assumed, that man is destined to eternal existence, than is the elaborated idea which proceeds from schools of philosophy or theology. This in the Indian is the gem in its rough state. It stands alone. Disputation has not wrought upon it. It rises up naturally because of the convulsions of the soul; and after these upheavings we look and behold. It may be embedded in clay or loom, yet it is a gem, a thought in reality, which can be brought to shine with intense lustre and beauty. Often this intuition of the soul breeds a mellow gloom, a sorrow, sad, yet serene. Man pines, he knows not why—he knows not for what. He beholds nothing pleasing. The best blessings, so deemed, of life, give no mitigation. There is something, somewhere, unobtained. It is, however, immortality.

Beyond a doubt man's immortality is taught in the New Testament. It is brought to view in the parable of Lazarus and the rich man, and by Paul is constantly kept before his readers. Indeed, the mission of Christ, the whole plan of redemption, strongly prove that another theatre of being was awaiting man, and that his most perfect character was to be developed there. Without this doctrine christianity is inexplicable, though not superfluous. It meets, by its doctrine of future immortality, the last great desire of man; and amid all his sufferings cheers him with the promise of life eternal and bliss unending. The future is presented as

the just and perfect reward given by divine love to the meek and believing, and which, in its blessings and continuance, is without end.

The heaven of christianity is one of peace and purity. The Supreme glory dwells there, and there the cherubie forms fly on mystic wheels, and lighten the majestic scene with their transplendency. Angels are clothed with effulgence, seraphs, all luminous, glow around, and voices come forth from under glorious thrones. The Alpha and Omega stands up as the infinite causality—the beginning and the end, sending forth justice and judgment over the moral realm of the inscrutable Lord of hosts. The Ancient of Days appears hoary with eternal age. And a Lamb, on a glorious mount, which is the antetype of Judea's Zion. A hundred and forty and four thousand from Israel's tribes dwell there, and from every kindred and tongue under the whole heaven, a multitude which no man can number, sing a song, and raise their voices in loud alleluias to the throne.

What has not been seen on earth, is there beheld—man without mortality. The soul is in a more than Edenic state. It is in no garden of pleasure, amid mere material roses, and luscious fruits, and trees oozing nectar or bearing ambrosia,—but in a home of infinite beauty, and surrounded with scenes filled with objects for endless contemplation.

To the New Testament heaven, man carries no imperfection. It is not a place of death, nor pain,

nor woe. All the celestials have derived eternal vigor from Deity, and stand beyond the region of decay. Death roams the earth and feasts on the fairest, and sorrow preys on what the king of terrors leaves. The flowers man nurtures are wet with his tears, and oh! they grow from the ashes of the dead. Life ranges heaven, and scatters immortal beauty. What was sown in tears, is reaped in joy. Happiness feasts the soul, and takes nothing from it. There are no perturbations with Jesus: all is repose, but it is not of the flesh. The souls are placid. Heaven is serene.

Heaven is an intelligent realization of purity, and a spiritual perception of Deity. By these the soul enters into rest. Some visible Shekinah of God appeared in the Apocalyptic vision, a glory intense and immaculate.

God was not only believed to be, not only felt, but shown to the soul through the folds of his own mystery. On earth men have faith. Eye doth not see, though the ear hears. The soul hopes and fears, and struggles to rise up where it may behold the eternal, and see, if but a transient halo, of the divine. The world where man is born is the home of credence—is the land of faith. Some things it can demonstrate, but many it cannot prove. There is no faith in heaven. Man's perception is enlarged there, and he knows by visible phenomenon that God is. On earth man has an inner consciousness of God's existence; there he has a full and sublime intuition of the Infinite Being. "Glo-

ry in the highest!" he cries, because he knows. He needs not that another should teach. Deity becomes the teacher of his own glory and wisdom. Great truths flash forth from Omnipotence, and shine on the spirit "made perfect." The greatness and goodness of the Father well up from a past eternity, and pour over widening realms. On them flow grace and life. They bear the immortal to man, and him to immortality.

To be made perfect in knowledge is one hope of the pious, and is also one source of spiritual vigor and expansion. Perfection in knowledge is a characteristic of heaven. This will be of God's moral character. His justice will more fully appear, his benevolence be more clearly apprehended, his various former manifestations be understood, and the reason of man's creation and redemption rendered fully apparent. Perhaps the true nature of Deity will not be distinctly realized, since he is infinitely spiritual; yet as man's perception will be refined, he may arrive to a limited cognition of the Divine essentialness. We can perceive no irreverence in supposing that God will manifest himself, at some stage of man's history, immediately, and without secondary causes. True, such disclosures must be spiritual, but then man himself will be etherealized; he will be better qualified to bear some revelation of the Supreme Being; not one which is modal, but inhensive, shadowing on the soul something of the Divine entity. We do not believe that God is only to be known from or

through his works, and that in all eternity the thirsting spirit shall ponder over spheres and orders of being, to learn of Jehovah's wonderfulness and the amplitude of his creations.

Will the soul have eyes, that it should only see, or ears, that it can only hear something from matter—a substance in which it abode, tormented by lustings and pollutions? or shall it be bound again to a gross form, and settle for eternity on some orb where again Deity is only believed in, but is not known! Doubtless the spirit shall range over glorious and limitless fields; yet not merely in search of fruit and flower, nor of co-sines and angels—nor to dig for diamonds or dive for pearls, nor to gather materials for natural history.

To us it appears that the glorified soul will have an intuition of all the merely scientific which it desires to know, and that its purified powers will turn to investigate the nobler philosophies found in man, in the spirituality of Deity, in rightness, redemption, and kindred themes. True, that eternity is endless. Right is eternal also. God is infinite. The material may be studied; but this cannot be, we think, man's ultimate employment. Nor will it be the final issue of man's faith to range without ceasing from sun to sun, or strata to strata of stars. The glorified may go abroad; yet contemplation on earth, without change, often opens the most exalted scenes and unfolds the most sublime truths. Endless passivity doubtless will not be the state of the blessed; yet we have

faith in long periods of quiet introspection of God and man. We cannot suppose that man's thirst and toiling go with him to the future abode or condition of the saints. This is the sphere of labor and dissatisfaction.

In heaven the great desires of the soul will be met. It can be placed in the mere contemplation of Deity. Knowledge is not all of happiness. Goodness is the essence of felicity, and to be near the infinite good will be the beatitude of the redeemed.

The view which a mere scientific futurity would furnish, or which an intellectual heaven would reveal, is not good in the highest degree. The moral splendors of Deity are infinite. These alone might employ the soul forever. We believe man shall learn in the future state, yet it does not appear coincident with the angelic or heavenly to fancy the soul, immediately upon its liberation from the flesh, to start aloft to some strange orb, and revel amid its antiquities, or analyze its minerals and flowers. If man is to be tutored in the heavenly state, angels will perhaps guide his spiritual reason. Christ may open the mysteries of redemption. But the glories of an infinite God will most attract the soul, and thrill it with holy pleasure. God is sufficient for all the soul's vast desires.

It is sufficient, perhaps, for the hope of the soul, to assume that any given point in the universe would be heaven to the pure; and that manifesta-

tions of Deity could at any spot be made, and his presence felt, or a cognition of his nature be furnished. God is infinite and has no home but in infinitude. Where he is manifest he *is*, yet there he did not go, but was and continues there by eternal inhabitation. God makes no journey from one sphere to another, though he withholds whensoever he pleases manifestations of his glory. But the finite cannot compass, as God does, immensity, and by ubiquity dwell simultaneously in every point of interminable space; nor can a limited intelligence reasonably anticipate that it shall permeate all matter, or journey round the illimitable, as does the omnipotent Spirit. It is not consistent to fancy the soul floating in some mid-air—some vacuum, where no essence exists—where nothing but the Infinite Spirit inhabits—in which the finite is but a thought, or an unsubstantial dream, melting into mystery. If the soul is but a thought, having no modal existence, and returns unto God who gave it as a divine *thought*, it will be blended again with the Infinite Spirit. In this view we merge into the doctrine of Hindoo absorption, and destroy the identity of man by resolving him into Deity. The ultimate result of such a theory would be to land on the strange and inconsistent theory of Spinoza, propounded in his *Intellectus Emendatione*. If the inner thought of man flow up to God, and blend with his being, it is God, was God, in this manifested mode. Matter may be but another mode of the Divine

presentation or expansion, so the human body will also be as much a part of the divine as is the soul. In this view good and evil again disappear, or rather the forms and relations of right and wrong.

Necessity is law. If we deem that the soul is but a thought returning back to Deity—is a part or mode of him, then we confuse our ideas of the infinite by a contemplation of it as developed in the manifestation man. In him Deity has lost consciousness of his infinity, his absoluteness and eternity. The sense of the finite rests upon the *human* God, and for a time the divine reason is seen in a condition of limitation. But to suppose that in any mode God would lose a consciousness of what he had been, or of what he was being, would be absurd, and be reducing him to feebleness and imperfection.

The infinite may, in the way of causality, produce the finite, yet to generate does not imply fusion. The father and son are never one in person; each maintains a separate identity. So of God and man. Personalities have been formed by the infinite, yet the finite is one, or many, and the infinite is one. The soul of man is a personality, and viewed in its first causality is of God. Unto him it shall return, not to be identified with him, but to be judged, and receive a destiny.

From the New Testament we gather that in the future man retains his consciousness, and his rational and moral personality. In heaven he seems to possess form and distinctness. He has percep-

tion and appreciative power, an enlarged perception and a greater vigor. He is not a mere invisible thought, but a being having will, intelligence, and memory. If spirit, he is not as the Divine presence. We perceive no impropriety in supposing that the angelic possess subtle bodies, are capable of sight and sound, that indeed they stand before a shining throne as represented in Revelation, or fly on shining wings to bear the messages of God; nor does it seem irrational to suppose that the holy shall be clothed upon with radiant forms, or that the soul itself is a shining being, when rising to its proper sphere. Paul speaks of a celestial and a spiritual body, given at the resurrection. This is the mode of the soul, which is consonant with its intelligence, freedom, and destiny. Admitting that the soul is but as a breath when it leaves the clay, it might weave for itself a covering from the subtle essences through which it passes upward. But whither does the soul go? What is heaven? Has the spirit of man a home, serene and glorious, where God's glory shines? We can perceive no fact nor reason that proves heaven to be a state, and not a locality. The scriptures favor the idea of place. To suppose that man's future will only be a state—that he shall be ever a floating cognition without a home, is not pleasing to faith, nor does it appear so rational as the conception of a pure and sublime abode.

Suppose other worlds not to exist,—that all the stars are only light-giving balls,—that no life

dwells in another sphere, what surpassing pleasure would the soul receive upon a visit to their silent surfaces and solemn bounds? But, supposing that every star is full of life and every spot of matter giving birth every moment to various being, must the soul, therefore, under the impulsions of an insatiate curiosity, fly to one and another, merely to observe and enumerate, in order to be happy?

To our earthly home have angels come, yet not as curious spectators of our habits or tones, but as messengers of some word from Him "who sitteth on the throne, and is God over all."

This, perhaps, may be, at some distant period, the office of man. It would be an honor most exalted, to become the bearer of glorious tidings from God to some new order, and, as Gabriel or Michael, harbinger a glorious place, and show what was purposed, far in the distance, to them, but not to Deity.

It does not seem unreasonable to suppose that the soul, in the heavenly abode, shall have a wider perception of God's works than it possesses here. It may have an intuitive knowledge of what, in its present state, may appear boundless; or, as an ingenious author has surmised, possess a vision so acute as to behold objects on every hand, far beyond the possibility of mortal mensuration. The angelic may thus perceive the spaces of immensity, while they fly around the courts of glory and pay homage to the King of kings.

If the saints are to possess a body at the resur-

rection of the dead, the presumption will naturally be, that they are designed to abide in some locality, and not to float eternal, as ethereal inanities, in some dreamy or supposable state. If bodies are given to the saints, they will possess substance—no matter how subtle—a supposition unfavorable to the idea of an eternal passage amid the mysteries and illimitableness of infinitude.

If indeed, as the New Testament seems to teach, the body of the revived is to spring, or be formed, from the dust, or in the world in which the first decayed, then we can perceive at least probabilities that the redeemed shall not float in space, or range immensity on a mere journey of observation; and that some appointed sphere awaits their coming forth to enter upon the final duties and joys of their ultimate destiny.

We discover some things in the scriptures intimating that the saints shall possess the earth, nor do we perceive anything to disprove that the final rest of the redeemed shall be in the purified earth. If, indeed, the law of gravitation continues in the solar system and in this world, and the body of the saint is to be compounded from elements found here, we perceive some possibility that souls, clothed anew, shall not rise beyond the limits of their present abode. We will not suppose, however, that the resurrection body will be subjected to the precise number and the specific kind of laws to which the present material structure is exposed. If there be a body, it will be immortal. It will

doubtless be more refined, more beautiful, more glorious.

But, even supposing that the body given to the holy at the resurrection of the dead, be subtle or immaterial, still there is no very strong presumption that they shall inhabit no home, or depart from the earth forever. Flesh and blood, such as we now possess, will not be the mode of the resurrection body, yet some substance will clothe the soul.

We learn from the scriptures, that the earth is to be renewed. Part of its constitution will doubtless be changed. Science shows that the present arrangement tends toward consummation. This is in the order of his plan who first originated it, and gave being to man.

What changes will result from the future purification of the earth, were contemplated when God formed it from chaos. Science may calculate as to the time needful for the earth to become reduced in temperature to zero at its present rate of cooling; may conjecture as to the time when its internal fires shall cease,—and from these inferences predicate the doom of man. Yet if God formed the world, and intends to transform it, the mode of his doing it will remain inscrutable to man, unless he declare it by revelation. To suppose that the earth must continue until cooled to the point where life will become extinct, is about as legitimate as to infer that a virgin must live until gray and wrinkled. Because the present

order has continued for six, or twelve, or twenty thousand years, is not a positive evidence that it shall remain for as many more to come, nor is it reasonable to infer that because the world has not been dissolved from its present constitution, therefore it never shall be. We must know that the periods given for the existence of every entity or organism are not of equal length for the emmet and pacherdimata order, for the violet and banian, for man and moth; nor would we deem that a mole-hill would stand as a mountain, or a dew-drop continue as a mighty globe; yet even from the analogies afforded us from the varied field of natural history and from the walks of science, we should conclude that the greatest would change, and that a world would be transformed as well as a drop on a rose.

It matters not as to the agency. God is omnipotent, and as he formed the earth in the beginning from primitive and amorphous elements, so he also can renew it, whether changed by flame or flood. We see evidences we deem that fire shall purify the globe, that "the elements shall melt with fervent heat." There is fire in the sphere. The earth is a magnet. Igneous agency is above and beneath us. All that is needed to spread conflagration is power to direct the secret agent, or to call forth the latent principle. If God is infinite, he can perform what he willeth.

Science cannot teach what the future condition of this sphere will be. If such and so continue, it

may state that such and such will be the result. Upon the destiny, that is, the ultimate one, what mere chemistry or mere geology presents, is hypothetical. They reason upon the presumption of no Divine action in the future, or, perhaps, in the past. To say that the present order cannot change, is merely to dogmatise, to affirm that the earth shall be unfit, in its transformed state, for the inheritance of the saints—is to limit the power of God. If indeed it be in the possibility of Deity to change the present order, then it is out of the probability of science to unfold the specific plan which he will adopt or the precise transformation which he will occasion. Natural agencies may, and doubtless will be employed, yet as to the mode or extent, human philosophy cannot, positively, nor perhaps probably, disclose.

We are not warranted, from anything taught in the scriptures, to suppose that after the resurrection the earth will be turned into desolation. From what geology reveals, we might infer that, following the next great constitutional change of the earth, a higher order of beings will appear upon it, to work out the problem of loftier existence. There has been a gradual ascent from low to high, from simple to complex natures, as presented on the pages of animated being in the past, ranging causally up to the present, and as is now manifest, the most perfect family is moving in the course of progression.

Man has himself received a progressive impulse,

He seeks advancement; he struggles for a position higher than any former, and indicates the existence of a law within, which has appeared in no past order, family or species, as a distinctive feature, but which has passed itself upward to become a peculiarity or a cognate of man. The order, then, of nature is progression, and the proneness of mankind has been to advancement. The means have been mistaken—the course has been frequently retrogradatory. The human mind and constitution indicate that progression was meant when the race was originated; and the various disclosures which Deity has, through different dispensations given of his purpose in reference to it, evince that he intends to bring our nature to a lofty and sublime consummation.

If nature, or the world, through its revolutions exhibits a tendency to greater perfectment, and men also manifest, when in obedience to divine law, a progressive proclivity, there is between them manifest harmony and a coincidence which is more than casual.

We know that moral turpitude burst forth from man, and that a stain was dyed in his nature, yet Deity was prompt in disclosing the means by which the spot could be removed, and ulterior development accrue. Matter itself stood still when man became recreant, and instead of hastening to perfect human comfort, sent forth evil mingled with her bounties. But the time of the restitution of all things will perfect man, and renovate the

world. From the next revolution which will ensue, we may look for a new heaven and a new earth, or seek the old foundations with new adornments, new phenomena, fitted for pure intelligences, and the more glorious and perfect display of God's works and attributes.

Perhaps the next transmutation of the material constitution will not be the final one. There may be a series of changes, designed to extend onward myriads of ages, each one resulting in a more perfect evolution, and preserving thereby the constant harmony of matter with mind. If progression in the constitution of our globe has been the law of all the past—limited to its history—why may it not likewise be the process in all its future?

Science, if properly studied and interpreted, teaches the agency of God in the previous constitutional transmutations of the earth,—and analogy, if revelation did not, would furnish a reason for seeking a similar action in changes yet to occur. Suppose that evidences of decay are visible from history, and in the vegetable, animal and mineral kingdom; that instead of indicating greater perfection, nature seems waxing old, do these indicate that renovation cannot occur, or that God will abandon a world to waste, and forever? Such phenomena would confirm the declarations of scripture, that the present was ready to vanish, and that we might look for a renovated world, wherein should dwell righteousness.

If we argue that this earth will not lie waste

after the resurrection, but be fitted to receive a new order of being, we have stepped upon a theory no more rational, nor nearly so scriptural, as that which presumes the saints shall take the earth, and possess it forever and ever.

If man is born here, and here endures affliction, here undergoes regeneration, here dies, and hence receives his resurrection body,—and the world is to be renewed, purified, and made glorious,—in this it would seem reasonable for him to fulfil his destiny. We gain nothing by transporting him to some distant sphere, either for his holiness or glorification. This world is capable of greater charms, and is yet beautiful and good. If the earth is to be purified by fire, there is reason to suppose that its matter will become more refined, more suited to the glorified, and better fitted to exhibit the perfections of the Deity. We may readily admit that God is able to so transform the soul as to cause it to be wholly at ease in the world in its present condition, yet as the earth has from its beginning followed the law of progression, and preserved a harmony with mind, and as scripture teaches its renovation, we are warranted in looking for the passing away of the old and the introduction of a new order or constitution. Nor, indeed, do we know why we may not suppose that in the future other progressive changes may not occur, by which the world shall be more refined and beautified. Such modulation might be silent and harmonious, serving to vary the scene of the saints'

rest, and to unfold more of the Divine goodness and greatness. The world has stopped beautifying, because man moved backward. The time of its perfection was not hastened because the great manifestation of redeeming love was to appear, and solve the problem of mercy united with justice. The law of progress is in the hand of God. He will give it efficiency. If man had preserved his purity, this law, or progressive influence of Deity, had been, perhaps, sooner exerted, and man advanced by a gradual and pleasing process to greater perfection, without the pangs of death.

It may be asked, where the saints shall be during the purifying conflagration. We know not why they may not remain as they are at death, until the old leaven is purged out. We see no reason to believe that God will gather all souls together, give bodies to them, and then kindle the world's funeral pyre. Where are the souls of the dead at present? We know not; neither do we perceive where they shall be when the world is renovated. We may expect, when the elements have melted with fervent heat, that the spirits of the just will be gathered together, and return to the place of their rest. Their bodies will be raised, not from the old world, but from the new, having a constitution corresponding with the purified and glorious home. Their bodies will be the resurrection one, raised from purified or regenerated elements; shall be free from impurities, from deterioration, from pain, sickness, death.

There may be some elements in the new, which were in the old. It doubtless will have the form of the former, but not its nature, not its grossness. In its elementary principles it will have gone through a refiner's fire—in its formation will be more etherealized, yet having substance. It seems more reasonable that the body shall be raised from a purified earth than from a corrupted one; nor do we see any need to imagine that a glorious form shall be fashioned from a polluted world.

The first body was taken from the earth on which it was to live, from which it was to derive its subsistence, and to which it again returned. It was made to correspond with all the living and dying in the kingdoms of animated and vegetable existence. Because of sin no gradual transformation to a purer nature ensued, for nature herself was stopped, for a time, in her progressive career. A curse went forth, and the sin-contaminated constitution was to disappear. Eden was lost. In that was the means of protracted existence, of etherealization,—out of it, death. Eden was a place prepared until man should indicate his course. It was the theatre on which he made his moral debut.

We see no special reason for believing that man, if he had not sinned, would have died, after the mode in which he now dissolves. Geology may, as it does, disclose the fact, that previous to the appearance of man, death reigned; yet this does not necessarily prove that man could not be ex-

empt from decline. We may admit that death was to be, from the beginning, an issue from all animated natures beside, and still find no evidence that man was to follow the same law. The brutish and irrational are not perfect analogies of the human family, nor are we to suppose that God must necessarily deal with a material form containing an immortal spirit, as he would with one only instinct with animal life. It has not yet appeared that the life of the irrational has, from the first, suffered curtailment. They fulfil their appointed term. The bible declares that human existence has been limited, and that because of sin man passes to the tomb.

In the early periods of scripture history, we behold man protracting his life to the borders of a thousand years, and from Noah diminishing until seventy has become the full, and thirty the average term. We must seek in some cause the reason of this abatement. It may be affirmed that changes have occurred in the constitution of the world, producing a corresponding one in man. If this be true, we also must suppose some transmutation in the constitutional aspects of the irrational orders contemporaneous with him, since of these, as some would affirm, are his physical analogies, what would affect one would influence the physiology of the other. But man has no perfect counterpart in matter, nor in spirit. Taken in body and soul, he is *sui generis*. Physiology shows some coincidences with other animated natures, yet many

points of contrast. There is a partial correspondence between the flowers and a beast, yet one that exists only imperfectly. There is something in the elephant like something in the tree, perhaps carbon or tissue, so is there something in man like something in the cougar or eagle; yet he possesses traits or functions of body and mind, which are endemic, and which give him his peculiarity. In his material organism man is the paragon of animated natures. All conditions are his—the indigenous, the abnormal, the regular, the eccentric—evincing that his constitution possesses a power of adaption which is common to none other. There have been laws, then, from the beginning of human life, influencing man, of a character different from those applied to the brute, so that while we can point out the specific and necessary conditions, localities and food of certain orders, from their bones or texture, we find man an anomaly, and barely capable of illustration or explication. We see in him at present, as contrasted with other orders of the world, evident dissimilarity and superiority, compassing more of nature—making more potent and sublime displays of physical force, and in his intellectual being or manifestations struggling for the immortal, and moving toward the infinite. In man, indeed, we must perceive a higher law—in him the king-form of organisms. We can perceive no reason why such a nature should not flourish for a longer period, when so superior to the irrational orders, unless it be,

through divine decree, commanded to an earlier tomb. This is the view of the bible. In that we perceive man sinning—in that hear the curse—in that behold the first decay.

It may be true that constitutional changes have occurred in the world since man began to exist. By these human life might be curtailed. The brutish might also be unfavorably wrought upon by the same; so that all life, as now seen, is not primitive, and at the grave, or death, man and beast is as a flower nipped untimely away. Indeed, death itself makes a mean for contracting other existence. Dead vegetables send forth a baneful influence; dying animals fill the air with pestilence; while the stagnations of unnumbered pools sweat forth miasma and spread death as autumn does its leaves. The world is not now an Eden; there is no paradise, having in it a tree of life: but there are thorns and thistles—the pestilence, which walketh at noon-day—a multitude of invisible agencies pushing beasts to extinction and man to judgment, and indicating that all things move on toward final consummation.

Had there been no sin, we know not why the body should not be refined, in its Edenic state, and man arrive to a more perfect state without a formal decay. There might have been some recuperative odor in Eden—some influence, which, instead of deteriorating, would purge and purify it, and continue man in the fulness and freshness of his prime. Sin entered, and Eden fled. Man

died ; yea, he wasted away ! Where is he—what is he ? He is in the dust,—he is an outcast, a sin, till God appears to bring mercy, peace, and pardon, life and immortality !

To suppose that death was the lot of man previous to his sin—that it would even in a holy state have resulted—is to make the ultimate issue of obedience to the injunction of God, and disregard of it, the same. Death to an individual, if it did not cause physical pain, would, in its contemplated aspect, cause mental uneasiness ; and when it occurred, leave behind a mourning group. And if the constitution of the world has not, since the creation or the time of primitive man, undergone any constitutional change unfavorable to the prolongation of human existence, we can perceive no ground upon which we can avoid the conclusion, that there was no disobedience, no curse, no Eden—that Adam died at forty, or ninety—that Seth had no sons—that Cain did not slay Abel—that Noah was a fiction, Abraham a poetic dream—that Jacob and Esau were fancies, and Moses and Christ visionaries of the most fantastic and Utopian order.

If there has been no change, to all the adverse influences now prevailing man would still be exposed, though he lived holy as a seraph. He would suffer pains—would live in fear—and walk, as now, in a vain show. Social condition might be more perfect, and spiritual hopes more bright, yet the pitcher would be broken at the fountain,

and mourners go about the streets because men went to their long home. If, indeed, we contend for a material constitution in former, or Edenic periods, the same as the present, we should be compelled ultimately to conclude that the moral aspect of the world has been also unchanged. We must then reject the bible view of men and the world, and place ourselves on the hypothetical alone, or fly off, with the vain hope of clearing the dark mystery by the few flickering lights which science gives so frequently, into feeble hands.

We might propose the hypothesis that the world has not been constitutionally changed from what it was when Adam received the command; and that Eden was a locality different in clime and fruit and aspect from the earth in general; and that while in that abode he could not die, but out of it should decay,—still we must suppose something as miraculous in this procedure as in that act supposed to take place in a constitutional transformation. We suppose a miracle did occur when the curse was pronounced, that then a process was by God commenced, through which human existence should be curtailed. A miracle is no more to God at one time than at another.

We term a certain manifestation of Divine power extraordinary, or special, or miraculous, only because to us it seems unusual; but it is only by act of Deity as natural to him as any other. For a general design he operates seemingly to us in a general manner, for a specific purpose he proceeds

apparently, in a special manner. We can perceive, therefore, no more improbability in the assumption that God should really curse the earth, than that he should bless it, because of man's obedience. That the curse of God upon the earth for man's sake was merely oral is not probably true, nor do we deem that the fulness of the evil threatened was experienced in the Ademic age, but began there, and came near to its consummation in the Noachean era. There was the wreck, and there, perhaps, the great constitutional change more completely effected.

From these evils the world is to be freed. The curse is to be removed, and man stand up again endowed with purity and immortality. A new robe for the soul will be prepared from the redeemed earth, and in it there will mingle no corruption. The world may be clothed again with a new order of herbage and of bloom, and man, even as he does now, walk forth to shade himself in a bower, or to adore Deity, or to meet him, as did Adam, in some glorious shade.

The scriptures teach that there will be a resurrection body. Paul brings this to view in the 15th chapter of 1 Corinthians; and indeed the idea of a body must enter into the supposition of a resurrection. If there be no body what shall rise? To speak of an anastasis of the soul, does not explain the scriptural idea of the resurrection: for in alluding to the dead, the bible refers to those who have gone to the tomb. Daniel beheld

the dead, small and great, arising from the dust. And John beheld the redeemed, having no mark on their forehead, nor on the palms of their hands, living and reigning with Christ. If there be no body in the future state, then the doctrine of the *Anastasis* is true, since if no body clothes the soul, none is raised, and therefore the dead rise not. We must then turn mystic in order to interpret scripture—abandon the literal to give a spiritual meaning to every text; and at length lose practical godliness in dreams, and its power through the filtrations of mere sentimentalism. If we adopt the bible idea of a resurrection, we must admit that a body does appear—that not the soul alone stands before God to be judged; but a body and a soul united, in which is identity, and which body possesses form. If the soul receives a body from the earth, we have presumptive proof that the home of that soul will be the world wherein dwelleth righteousness. But that form will be glorified, and incorruptible, like to what the Edenic might have been had sin not brought the curse—a body that will not be gross and passionate, but refined and heavenly, harmonizing with the soul and forming for it a holy habitation. It will be a body immortal—may have progressive change, but not die—may etherealize, but not decay. Such an one is worthy of a christian's hope, and to procure it well might the saintly die, and to the pious death would be endless gain.

The design of heaven or of the future redemption, both of the world and man, is differently considered. The views of others may be had from their writings. Here we shall only state our own opinions.

Man we have seen was created holy and happy. Eden was blessedness. This was man's condition. In his first estate he was beatified. Sin ruined the edenic state, and since then man has sorrowed. He ate his bread in the sweat of his brow; of dust he was, and, daily, unto dust, some of his children, return. The second Adam has appeared and fulfilled the law, and made it honorable. The curse is broken though its effects are not all removed. The world is waxing old and in due time will be renewed, when the saints shall take the kingdom and possess it forever and ever.

God in Eden laid the foundations of a moral structure. But this was marred. It is yet seen with its hurt. God has not abandoned his work, but has put in operation means by which the structure shall be completed.

Man is a distinct order, not designed to be lost, or blended with the angelic; but to fill a sphere of his own in all the future. Heaven, wherever it be, is the field on which the edenic basis shall be relaid, and where it shall be perfected. Man will enter upon a second beatitude, incapable of injury or cessation.

The moral government of God, we consider, is

to be reconstructed in the renovated earth, upon the edenic plan improved. God is to be the ruler. The theocratic will be exhibited in its true and perfect form, and man will have the glory which flows from the sole rule of Jehovah. This will harmonize with the economy of the present order—with the economy of the universe, in which every object has a place and a law; and in which regularity is constantly manifested.

What is said in reference to the church triumphant, by the inspired writers, implies her union in the future—that her members shall be mingled together and enjoy communion in glory. All the hundred and forty and four thousand, and the ten times thousand of thousands, seen by John, were together, before God, worshipping him and praising the Lamb. Nor does it seem reasonable, that, in the future, the church shall be dispersed—that some of its members will fly in the fields of space, while others sit on some distant orb, and others hymn praises with the angelic. It would be feasible for Deity to render a soul happy even in the blackness of darkness; yet the state would not correspond with the position. There would be incongruity. God could render the saint joyful either in solitude, or amid throngs of seraphs—either while winging an endless flight in pursuit of mysteries, or while sitting by some cherubim and gazing upon its glorious wheels: yet we must look for plan, unity, and harmony in all the Divine procedure. That in

the future state the saints will be burdened with governmental cares we do not suppose, yet that none will be the vicegerents of God may be questioned: but that the law will proceed from Deity is beyond a doubt. This consociated condition will be favorable to enjoyment. It will be a reunion—an eternal communion at the heavenly board. Herein the perfections of Divine wisdom will shine resplendent, and here the glories of his moral government be complete.

The mortal system has been, by sin, disturbed. Man has not progressed as he would had he continued to follow, implicitly, the Divine law. The action of God has not been so large nor so frequent, as if the whole race had been in harmony with him, and in union in itself. Collision of man with man have occurred, and conflict with the Almighty. The world has been in perturbation and the jar of sin has been felt in heaven. There will be repose in the world to come—moral power will be greater—the Divine law more respected—and the moral splendors of Christ poured forth to gild his kingdom and glorify his people. Man will perfectly harmonize with Deity. The finite will move cheerfully in the direction of the infinite, and the majesty of the eternal shed grandeur on the soul made immortal. The Abrahamic principle of perfect obedience will be complete.

The design of the renovation of the earth and the resurrection, we deem, is to preserve the dis-

tinctness of humanity. We sometimes happen upon the idea, that in the future the human will be lost in the angelic—that the race, or the nature of man, will not be different from the celestial orders antedating his birth or his resurrection. To our mind the contrary would seem true: that God, as an eternal memorial of the redemption, would continue man distinct, blending him neither with the seraphic nor the diabolic. As a race man is made the object of salvation—as a race will be judged, and as a race will continue in all the future. The moral phenomenon of the angelic will be one, that of man another: and the progress of each will be in different spheres for different purposes. There may be interchange and mutual communions; yet the two will not blend and be lost in one.

The design in creating man was that he might take a high place among the orders of the universe—that he might be a peculiar type or mode of God's skill, and exhibit the moral sublimity of the eternal Word. The manifestations of the Trinity have been in agreement with the peculiar type of humanity, and perhaps was only designed for this sphere and for this order here dwelling. Man sinning needed restoration, and hence the manifestations of the three modes.

The whole purpose, or plan of Deity, respecting man, perhaps, will not be complete at the restoration of the dead. Besides being the subject of grace he may be a creature of utility, filling some

important condition needful for the harmony of God's moral realm. We may assume that the creation of man was a voluntary act of God—that human redemption was also a free purpose; and yet allow the theory of utility.

It is proper to suppose that some higher object than that of mere pleasure influenced the Deity when he formed the earth and gave its fulness: and, indeed, we feel assured that in constituting the world he had in view its inhabitation by man; and that in reference to him all orders were fashioned, and all fruit made to grow. And if this appearance of utility and adaptedness appear in the various tribes and forms of the irrational world, it is proper to infer that some ulterior end, not yet apparent, is to be answered by man. And this may be connected with the planets which are yet unpeopled—with new orders, perhaps, yet to appear; in which some new moral manifestation of the Supreme wisdom will be exhibited; and in which man shall act an exalted part. And for this end the new earth may appear,—for this moral government be reconstructed, and former evils removed—future decline prevented, and the basis of utility and order be rendered immutable.

It may be that the whole social system is to be perfected and adorned more beautifully at the time of man's restoration. We know, or think we do, that planets belonging to our system are yet without inhabitants, and at present must remain

tenantless : yet that they must continue so forever is doubtful. The time may arrive when they shall be vocal and teeming with vital orders—when intelligence shall range there, and the voice of God be heard proclaiming his law, his love and infinity. Changes may occur without confusion. Convulsions have shaken this globe and transformations taken place ; yet it rolls undisturbed on its way, bearing the blood of calvary and the ashes of the dead on its bosom. So may God order it in reference to other spheres. They may revolve as they do now, nor deviate from their orbits, yet Deity so influence them that they shall become the homes of living forms and of lofty intelligence. The dominion of the saints may swell to the sun and the moon, and a portion inhabit the shining orb that gives light to the spheres, shows the majesty of him who filleth all things.

It may be questioned whether the retributive systems of God will be established beyond the solar system : and may, perhaps, be true that some planet is the appointed sphere in which the unjust shall receive their final position and doom.

The effects of moral disobedience may here be rendered more manifest, and the results of sin be systematic and permanent. God may establish a moral compact of the unbelieving, for the purpose of permitting evil to develope its full consequence : which, if analagous to its phenomena in the present state, will be in the future interminable deterioration. The moral debasement of the unholy

then will not be complete at death, but continue progressively down. The legitimate results of sin will, therefore, be its punishment. The restraining influence of God may be removed, and each unholy principle be left to operate in its legitimate manner, producing its proper fruits of misery and regret. The law, in such a state, would be disorder, confusion, strife. Moral repose would not prevail. Harmony would not appear.

Unity will be characteristic of heaven. It is here where ethnological difference will disappear; so that there will be neither Jew nor Gentile—neither bond nor free. Conditions will be different. There can be no isolations of families—of tribes—no climatic influence working deterioration or producing dissimilarity. The souls of the pure form unions in the present world; but physical disagreements religion does not destroy; since it is a spiritual power operating upon the soul and not upon the material. The resurrection body will be new. The soul will be pure—sin will not break harmony and destroy likeness. Unity results in order. The harmony of the saints will progress forever because their unity will remain undisturbed. Saints will be attractive in their glorified condition. Their union will be as cohesion. They shall be bound together as by divine chords. This will be the consummation of one christian idea, and form the ultimate basis for indefinite progression. What was lost in Adam, or by sin, will be there restored. The

one law will be that of holiness, and the central force charity. Wisdom will pour from God, and glory from the Word of God, and the whole company of the redeemed shall walk in light without darkness.

It is to this home that christianity would direct us, and to this pure religion only guides.

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